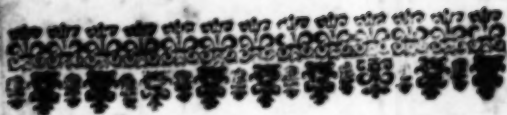


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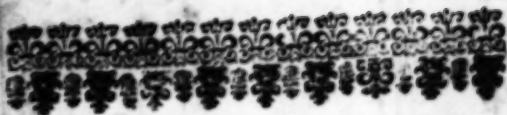
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Imprimatur. THOMAS WYKES.

Decemb. 12.

1637.



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Say
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Pr

Sapientia Clamitans,
WISDOME

Crying out to Sinners to returne
from their evill wayes:

CONTAINED IN THREE
pious and learned Treatises, *Viz.*

- I. *Of Christs fervent love to bloudy Ierusalem.*
- II. *Of Gods just hardning of Pharaoh, when hee had filled up the measure of his iniquitie.*
- III. *Of Mans timely Remembring of his Creator.*

Heretofore communicated to some friends
in written copies: but now published for
the generall good,

By **WILLIAM MILBOURNE Priest.**

EZECH. 33. 11.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live: turne ye, turne ye from your evill wayes; for why will ye dye, O ye house of Israel?

LONDON,

Printed by *I. Haviland,* for *R. Milbourne* at the
Unicorne neere Fleet-bridge.

1638.

vi h

WISDOM

CONTAINED IN THREE

I. OF THE NATURE AND EXTENT OF THE
II. OF THE CAUSES AND EFFECTS OF THE
III. OF THE REMEDIES AND PREVENTIVES OF THE

IN WHICH THE COMMUNION OF THE
IN WHICH THE COMMUNION OF THE

By WILLIAM M. J. J. J.

LONDON

Printed by J. J. J. J.

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LONDON

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Printed by J. J. J. J.



CHRISTS
FERVENT
LOVE TO BLOVDIE
HIERSALEM;
OR

An Exposition, de-
livered in a Sermon on
MATT. 23. vers. 37.

MATT. 23. vers. 37.

*Oh Hierusalem, Hierusalem, thou that killest the
Prophets, and stonest them which are sent unto
thee: how often would I have gathered thy chil-
dren together, even as an hen gathereth her
chickens under her wings, and yet would not I*

THe summe of my last
meditations upon the
former verses was,
That notwithstanding our Sa-
viours

CHRISTS LOVE

viours predictions or threatenings of all those plagues shortly to befall *Hierusalem*, there was euen at this time a possibilitie left for this people to have continued a flourishing nation, a possibilitie left for their repentance; that their repentance and prosperity was the end whereat the Lord himselfe did aime, in sending Prophets, and Wisemen, and lastly his onely Sonne unto them.

The former of the two parts; the possibility of their prosperity, and repentance, was proved from the perpetuall tenour of Gods covenant with his people; first made with *Moser*, afterwards renewed with *David* and *Salomon*, and ratified by *Jeremie* and *Ezechiel*.

TO JERUSALEM.

9

Ezechiel. The tenour of the covenant (as you then heard) was a covenant not of death onely, but of life and death : of life, if they continued faithfull in his covenant ; of death, if they continued in disobedience.

The later part of the same, viz. That this peoples repentance and prosperity was the end intended by God, was proved from that declaration of his desire of their everlasting prosperity; Ob that there were such an heart in this people to feare me, and to keepe my commandements alway, that it might goe well with them and their posterity for ever. And the like place, *Psal. 81. vers. 13.* to the end: *Esay 48. verse 18.* Both

Deut. 5. 29

B 2

places

places manifest Gods love, and desire of this peoples safety. But the abundance, the strength, with the unrelenting constancie and tenderesse of his love, is in no place more fully manifested than in these words of my text. The abundant fervencie wee may note in the very first words, in that his mouth which never spake idle or superfluous words, doth here ingeminate the appellation, *Ob Hierusalem, Hierusalem*. This hee spake out of the abundance of his love : But love is oft times fervent or abundant for the present, or whiles the object of our love remaines amiable, yet not so constant or perpetuall, if the
quality

quality of what wee love bee changed. But herein appears the constancie and strength of Gods love, that it was thus fervently set upon *Hierusalem*, not onely in her pure and virgin dayes, or whiles shee continued as chaste and loyall, as when shee was affianced unto the *Lord* by *David*, a man after his owne heart : but upon *Hierusalem*, often drunken with the *Cup* of *fornications*; upon her long stained and polluted with the bloud of his Saints ; upon her children, who with the *dogge* returned unto their vomit, or with the sow unto their wallowing in the mire, or puddle of their Mothers dust, whose sacrifices were

mingled with righteous bloud; upon *Hierusalem* and her *Children*, after he had cleansed her infected habitations with fire, and carried her *Inhabitants* beyond *Babylon* into the *North-land*, as it had beene into a more fresh and purer aire; not onely before the *Babylonish Captivitie*, but after their returne thence, and replantation in their owne land, God would have gathered them even as the Hen doth her chickens under her wings, &c.

In which words, besides the *Tenderesse* of Gods love towards these *Cast-awayes*, is set out unto us the *safety* of his protection, so they would have beene gathered. For as there is no creature more kinde

kinde and tender than the hen
unto her young ones: so is there
none that doth more carefully
shroud and shelter them from
the storme, none that doth more
closely hide them from the eye
of the *Destroyer*. Yet so would
God have hidden *Hierusalem*
under the shadow of his wings,
from all those stormes which
afterwards over-whelmed her,
and from the *Roman Eagle*, to
whom this whole generation
became a prey; if so *Hierusalem*
with her children after so many
hundred yeeres experience of
his fatherly love & tender care,
had not remained more foolish
than the new hatched brood of
reasonlesse creatures; if so they

had not beene ignorant of his call, that had often redeemed them from their enemies. *How often would I have gathered you, and you would not?*

Here were large matter for *Rhetoricall* digressions or mellifluous *Encomions* of divine love; points wherein many learned *Divines* have in later times beene very copious: yet still leaving the truth of that Love (which they so magnifie) very questionable. It shall suffice mee at this time, first, to prove the undoubted truth and unfainednesse of Gods tender love, even towards such *Castaways*, as these proved, to whom he made this protestation:

Two
points.

on ; Secondly, to unfold (as far as is fitting for us to enquire) how it is possible they should not be gathered unto God, nor saved by Christ, whose gathering and whose safety, Hee to whom nothing can be impossible, had so earnestly, so tenderly, and so constantly longed after.

- These are points of such use and consequence, that if God shall enable mee, soundly, though plainly, to unfold their truth ; you will (I hope) dispence with mee for want of artificiall exornations or words more choice, than such as naturally spring out of the matters handled ; as willingly as
the

the poore amongst you pardon
good house-keepers for wear-
ring nothing but home-spunne
cloth. For as it is hard for a
man of ordinary meanes to be-
stow much on his owne back,
and feed many bellies : so nei-
ther is it easie for mee and my
present opportunities, both to
feed your soules with the truth,
and to cloath my discourse
with choice words and flouri-
shing phrases. And I am per-
swaded many Preachers might,
in this argument, often prove
more *Theologicall*, so they could
be content to be lesse *Rhetori-
call*. Yet let not these premises
prejudice the truth of the con-
clusion. My purpose is not to
dissent

dissent from any of the *Reformed Churches*, but only in those particulars, wherein they evidently dissent from themselves, and from generall principles of truth acknowledged by all that beleeve God or his word.

1 Point.
That God earnestly desires the conversion of such as perish.

1 Tim. 2. 1-4.

Were I to speake in some Audience of this point, it would be needfull to dip my pen in *Neêtar*, or sweeten my voyce with *Ambrosia*, to allay the harshnesse of this position, *That God should so earnestly desire the conversion of such as perish*. Howbeit, the surest ground of that charitie which God requires should be in every one of us towards all (our greatest enemies not excepted) is firme beleeve of this

1 Tim. 1. 1.

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this his unspeakable love towards all, even towards such as kill his Prophets, and stone the Messengers of his Peace. I exhort (saith the Apostle) that first of all, Supplications, prayers, intercessions and giving of thanks be made for all men: For Kings and all that are in Authority. Yet did such in those dayes most oppresse all Christians, & draw them before the Judgement Seats, even because they did pray to the true God for them. For they did blaspheme that worthy name, by which wee were called. This duty notwithstanding, which was so odious unto those great and rich men, for whose good it was performed, Saint Paul

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tels us was good and acceptable in the sight of God our Saviour: why acceptable in his sight? Because he would have all men (and therefore even the sworn enemies of his Gospel) to be saved, and come to the knowledge of the truth which they oppugned. Or if the expresse authority of the Apostle suffice not, his reasons drawne from the principles of Nature will perswade such as have not quenched the light of Nature, by setting not the corruptions onely, but the very Essence of Nature and Grace at odds and faction. For there is one God: Had there beene more, every one might have been conceived as partiall for his owne Creature.

Vers. 4.

Vers. 5.

A. 2007

*Creature, But in as much as all of us have but one Father, his love to every one must needs be greater than any earthly parents love unto their Children, in as much as we are more truly his, than children are their parents. But here (as the Apostle fore-
 seeth) might be replied; That albeit God be one, and the only Creator of all, yet in as much as we are seeds of Rebels with whom he is displeased; our Medi-
 atour might be more partiall, and commend some to Gods love, neg-
 lecting others. To prevent this scruple, the Apostle adds; As there is but one God, so there is but one Mediatour betwene God and Man; and Hee of the same Nature*

Ver. 9.

Nature with us, *A man* but
Men are partiall; yet so is not
the Man Christ Jesus, that is, the
Man anointed by the holy Ghost,
to be the Saviour of the world.
As he truly tooke our flesh upon
him, that hee might be a faith-
full and affectionate High Priest;
so that wee might conceive of
him, as of an unpartiall Sollici-
tour or Mediator betwixt God
and us, hee tooke not our Na-
ture instampt with any indivi-
duall properties, characters, or
references to any one tribe or
kindred. *Father* according to
the flesh, hee had none; but was
framed by the sole immediate
hand of God: to the end that
as the eye, because it hath no
set

Ethy. 54. 4.

1.

set colour, is apt to receive the
impression of every colour: so
Christ, because he hath not
these carnall references, which
others have, but was without fa-
ther, without brother, without si-
ster on earth, might be unparti-
all towards all, and account e-
very one that doth the will of his
father which is in Heaven, as
Sister, Mother and Brother. Thus
saith the Lord to the Eunuchs
that keepe my Sabbaths, and chouse
the things that please mee, and
take hold of my Covenant: & even
unto them will I give in mine
house, and within my walls, a place
and a Name, better than of Sones
and Daughters: & I will give them
an everlasting name, that shall not
bee

be cut off, Briefly, Hee is a Brother to all mankind, more loving and more affectionate, than Brothers of entire blood are one towards another.

The very ground of the Apostles reason thus bared will of it owne accord reverberate that *Distinction* which hath beene laid against his meaning, by some, otherwise most worthy *Defendants* of the *Truth*.

The *distinction* is, that, when the Apostle saith, *God will have all men to be saved*, he means *Genera singulorum*, not *Singula generum*, some few of all sorts, not all of every sort: some rich, some poor, some learned, some unlearned, some *Jewes*, some *Gentiles*, some
C *Italians*,

Italians, some English, &c.

The illustrations which they bring to justify this manner of speech, did the time permit, I could retort upon themselves, and make them speake more plainly for my opinion, than for theirs. It shall be sufficient by the way to note the impertinencie of the application, supposing the instances brought, were in themselves justifiable by the illustrations they bring: or how little it could weaken our assertion, although it might intercept all the strength or aid this place affords for the fortification of it. What can it helpe them to turne these words, because they make towards us, from

from their ordinary or usuall meaning, or to restrain Gods love only unto such as are saved; when as the current of it in other passages of Scripture is evidently extended unto such as perish? In stead of many words uttered by him that cannot lie, unto this purpose, those few, *Ezek. 33. 11.* shall content mee: *As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turne from his way and live: turne ye, turne yee from your evil wayes; for why will yee die, O house of Israel? If God minde the safety of such as perish, yea even of most desperate and stubborn sinners: no question but he*

wils

wils all should be saved and come to the knowledge of his truth.

The former distinction then will not stop this passage. Howbeit some learned among the Schoolemen, and other most religious Writers of later times, have sought out another for intercepting all succour this or the like places might afford to the maintenance of that truth which they oppugne and wee defend. That God doth not will the death of a sinner *Voluntate signi* they grant : but that hee wils it *Voluntate beneplaciti*, they take as granted. That is in other termes : God doth not will the death of him that dies, *by his revealed will* ; but

but *by his secret will*. Not to urge them to a better declaration than hitherto they have made, in what sense God being but one, may be said to have two *Wils* : That hee wils many things which wee know not, that hee hath divers secret purposes, wee grant and beleeve as most true indefinitely taken, But because these *Wils* or *Purposes* are secret ; man may not without presumption determine the particular matters which hee so wils or purposes. Otherwise they should not bee secret but revealed to us ; whereas things secret as secret, belong only to God.

In that they oppose this Se-
cret

cret will to Gods revealed will; they doe as it were put in a Carveat that we should not beleeve it in those particulars where-to they apply it. For wee may not beleeve any thing concerning the salvation or damnation of mankind, or the meanes which lead to either; but what is revealed. But this Secret will is not revealed. Ergo, not to be beleeved.

Nor are we by the principles of Reformed religion bound onely not to beleeve it, but utterly to disclaime it: For admitting what was before granted, an indefinite beleeve, that God will many things which hee keepes secret from us: yet wee most absolutely

lately beleeve, that he never wils
any thing secretly, which shall bee
contrary or contradictory to that
wherean his revealed will is set; or,
to that which by the expresse war-
rants of his written word wee know
hee wils. Now every Christian
must infallibly and determi-
nately beleeve, that God wils not
the death of the wicked, or of him
that dies, (seeing his written
word doth plainly register his
peremptory will unto this pur-
pose). Therefore no man may be-
leeve the contradiction to this,
to wit, That hee wils the death
of him that dies. Otherwise this
distinction admitted, untwines
the very bonds of mans salvati-
on. For what ground of hope

have the very *Elect* besides Gods will revealed, or at the best confirmed by an oath ? Now if wee might admit it but as probable, *That God voluntate beneplaciti*, or by his secret will may purpose some thing contrarie to what hee promises by his revealed will: who is hee that could have (I say not any certainty, but) any morall probabilitie of his salvation ? seeing God assures us of salvation onely by his word revealed, not by his secret will or purpose; which for ought we doe or can possibly know, may utterly disanull what his revealed will seemes to ratifie.

Lastly, it is an infallible Rule or *Maxime* in divinitie, *That we*
may

may not attribute any thing to the most pure and perfect Essence of the Deitie which includes an imperfection in it : much lesse may wee ascribe any impurity or untruths to that Holy One, the Author of all Truth. But to swear one thing, and to reserve a secret meaning contrary to the plaine and literall meaning professed, is the very Idea of untruth, the essence of impious perjury, which we so much condemne in some of our adversaries, who (if this distinction might generally passe for current amongst us) might justly say, that wee are as maliciously partiall against the Jesuites, as the Jewes were against Christ Jesus ; that
wee

wee are ready to blaspheme
God, rather than spare to revile
them : seeing wee attribute that
to the divine Majestie which
wee condemne in them as most
impious and contrary to his sa-
cred will, who will not dis-
pense with *Equivocation* or
Mentall reservation, be the cause
wherein they be used never so
good. Because to swear one
thing *openly*, and *secretly* to re-
serve a *contradictory meaning*, is
contrary to the very nature and
essence of the very first truth;
the most transcendent sin that
can be imagined : Wherefore,
as this *distinction* was lately hat-
ched, so it might be wished,
that it might be quickly extin-
guished

guished and buried with their bones that have revived it. Let God be true in all his words, in all his sayings; but especially in all his oathes: and let the Jesuite be reputed, as hee is, a double dissembling perjured lyer.

The former place of *Ezechiel*, as it is no way impeached by this distinction last mentioned: so doth it plainly refute another glosse put upon my text by some worthy and famous writers; *How oft would I have gathered you &c.* These words, say they, were uttered by our Saviour manifesting his desire as man. But unlesse they be more than men which frame this glosse, Christ as man was greater

ter than they, and spake nothing but what hee had in expresse commission from his Father. Wee may then (I trust) without offence, take his words as here they sound, for better interpretation of his Fathers will, than any man can give of his meaning in this passage, uttered by himselfe in words as plaine as they can devise. These words indeed were spoken by the mouth of man; yet as truly manifesting the desire and good will of God, for the saving of the people, as if they had beene immediately spoken, by the voice of God.

But why should wee thinke they were conceived by Christ

as

as man, not rather by him as the Mediatour betweene God and Man ; as the second person in the Trinity manifested in our flesh ? He saith not, *Behold my Father hath sent*: but in his owne person ; *Behold I have sent unto you Prophets and Wise*. Nor is it said, *How often would my Father*; but, *How often would I have gathered you* ? this gathering wee cannot referre only to the three yeares of his *ministry* ; but to the whole time of *Hierusalem* running away from the *Prophets* call, from the first time that *David* first tooke possession of it, untill the last destruction of it : For all this while, **HERE**, that was now sent by his Father
in

in the similitude of Man, did send Prophets, Wisemen and Apostles, to reclaim them, if they would have hearkened to his, or his messengers admonitions. Saint Luke puts this out of controversie. For repeating part of this story, hee saith expressly, *Therefore also said the Wisdom of God, I will send them Prophets &c.* And Christ is said the *Wisdom of God*, not as Man, but as God: and consequently hee spake those words not as man only, but as God.

Luk. xi.

49.

The same compassion and burning love, the same thirst and longing after *Jerusalem* safety, which wee see here manifested by a manner incomprehensible

prehensible to flesh and blood,
in these words of our Saviour
in my text, or the like uttered by
him *Luke 19. verse 41.* & *sequentiis*,
with teares and sobbs,
wee must beleeve to be as truly,
as really and unfainedly in the
divine nature, though by a
manner incomprehensible to
flesh and blood. How any such
flagrant desire of their welfare,
which finally perishi, should be
in God, wee cannot conceive,
because our minds are more da-
zeled with the *inaccessibile light*,
than the eyes of Bats and Owles
are by gazing on the Sunne. To
qualifie the incomprehensible
glory of the Deity, the *Wisdome*
of God was made *flesh*, that wee
might

might safely behold the true module or proportion of divine goodnesse in our Nature: as the eye which cannot looke upon the Sunne in his strength, or as it shineth in the firmament, may without offence behold it in the water, being an Element homogeneous to its owne substance. Thus should all Christs prayers, desires or patheticall wishes of mans safety, be to us so many visible pledges or sensible evidences of Gods invisible, incomprehensible love. And so hee concludes his last invitation of the Jewes; *I have not spoken of my selfe, but my Father which sent mee, hee gave mee a commandement; what I should say,*

John 12.

49-50.

say, and what I should speake. And I know that his commandment is everlasting life. Whatsoever I speake therefore, even as the Father said unto mee, so I speake.

And what saith our Saviour more in his owne, than the Prophet had done in the name and person of his God? Sion complained the Lord hath forsaken me, and my Lord hath forgotten mee: but he answered, Can a woman forget her sucking childe, that shee should not have compassion on the same of her wombe? yea they may forget, yet will not I forget thee. Behold I have engraven thee upon the palmes of my hands, &c. These and the like places of the Prophet compared with our

D

Saviours

887 49.
14, 15. RC.

Saviours speeches here in my text, give us plainly to understand, *That whatsoever love any mother can beare to the fruit of her wombe, unto whom her bowels of compassion are more tender than the Fathers can be; or whatsoever affection any dumbe creature can afford to their tender brood; the like, but greater doth God beare unto his children.* Unto the Elect, most will grant. But is his love so tender towards such as perish? Yes, the Lord carried the whole host of Israel (even the stubborn and most disobedient) as an Eagle doth her young ones upon her wings, *Exod. 19. 4.* Earthly parents will not vouchsafe to wait perpetually upon

upon their children, the Hen
 continueth not her call from
 morning untill night, nor can
 shee endure to hold out her
 wings all day for a shelter to
 her young ones: as they grow
 great and refuse to come, shee
 gives over to invite them. But
 saith the Lord by his Prophet,
 I have spread out my hands all the
 day long unto a rebellious people,
 which walked in a way that was not
 good, after their owne thoughts;
 a people that provoked mee to an-
 ger continually to my face, that sa-
 crificeth in Gardens, and burneth
 incense upon Altars of brick, which
 remaine among the graves, and
 lodge in the monuments, which eat
 swines flesh, and broth of abomi-

Esa. 49. 2.
 31. 4. 1.

nable things in their vessels:
which say (adding Hypocrisie un-
to filthinesse and Idolatry) Stand
by thy self, come not neere unto me;
for I am holier than thou. Such
they were, and so conceited of
our Saviour, with whom hee
had in his life time oft to deale,
and for whose safety hee prayed
with teares before his passion.

These and many like equiva-
lent passages of Scripture are
pathetically set forth by the Spi-
rit, to assure us, that there is no
desire like to the Almightyes de-
sire of sinfull mans repentance,
no longing to his longing after
our saluation. If Gods love to
Judah come to the height of re-
bellion, had beene lesse than
mans

mans or other creatures love to
what they affect most dearly :
if the meanes he used to re-
claime her, had beene fewer or
lesse probable than any others
had attempted for obtaining
their most wished end : his de-
mand (to which the Prophet
thought no possible answer
could be given) might easily be
put off by these incredulous
Jewes, unto whom he had not
referred the judgement in their
owne cause, if they could have
instanced in man or other crea-
ture more willingnesse to doe
what possibly they could doe,
either for themselves or others,
than hee was to doe whatsoever
was possible to be done for
D 3 them.

them. And now, Oh inhabitants of Jerusalem, and men of Judah, judge, I pray you, betweene mee and my vineyard, what could more be done to my vineyard, that I have not done to it? Wherefore, when I looked it should bring forth grapes, brought it forth wilde grapes? *Esaie 5. 3, 4.*

a. Point.
How it is
possible
then that
all men are
not saved.

But the greater wee make the truth and extent of Gods love, the more wee increase the difficulty of the second point proposed. For amongst women many there be that would, amongst dumbe creatures scarce any that would not redeme their sucklings from death by dying themselves: Yet what is it they can doe, which they would

would not doe to save their
owne lives ? And did not God
save the World that hee gave his
only begotten Sonne for it ? Yes,
for the World of the Elect. If
there be Worlds of the Elect, I see
not why any should be exclu-
ded from the number. But to
let that passe : Gods desire of
their repentance which perish;
is undoubtedly such as hath
beene said. Yet should wee say
that he hath done all that could
be done for them; how chari-
ceth all are not saved ? and was
the vineyard more barren than
Sara, the fruit of whose
wombe he made like the starres
of theskie, or like as the sands by
the Sea shore, innumerable ?

was it a matter more hard to make an impenitent Jew bring forth fruits worthy of repentance, than to make a virgin conceive and beare a Sonne? If it were not; how chanceth it, the word of the Lord (and that but a short one) should bring the one to joyfull issue; whiles the other (the repentance of these Jewes and other ungodly men) after so many exhortations and threatnings, after so many promises of comfort, and denuntiatiōns of woes (which the Prophets, the Apostles, and their Successors have used) is not to this day, nor ever shall be accomplished? If repentance of men borne and brought up

in sinne be a worke altogether impossible : all of us should utterly perish ; none repent. If possible to any ; shall it not be possible to the Almighty, who alone can doe all things ? If possible in him : why is not repentance wrought in all, whose salvation he more earnestly desires, than the most tender hearted mother doth the life and welfare of her darling infant ?

Hence in probability, some may conclude, either Gods love unto such as perish is not so great as some mothers beare unto their children : or else his power in respect of them is not infinite. And against our doctrine perhaps, it will be objected,

jected, that by thus magnifying Gods love towards all, we diminish his power towards some. From which to derogate ought, is in some mens judgements the worst kind of blasphemie : a point as dangerous in divinity to speake but doubtfully or suspiciously of it, as in matters of State to determine or limit the *Prerogative Royall*. However, if no other choice were left but a necessity were laid upon us of leaving either the infinite power, or infinite goodnesse of our God questionable or unexpressed : the offence were lesse, not to speake of his power so much (as most doe,) than to speake ought prejudiciall

all to that conceit, which even the Heathens by the light of nature had of his goodnesse. This attribute is the chiefe object of our love, and for which hee himselfe desires to be loved most. And in this respect to derogate ought from it, it must needs be most offensive. But his curse be upon him that will not unfainedly acknowledge the absolute infinitenesse as well of his power as of his goodnesse. Whosoever hee be that loves his goodnesse, will unfainedly acknowledge hee is to be feared and reverenced, as the Almighty Creator and Judge of men. Unless he were in power infinite, hee could not be infinitely good.

good. Howbeit hee that restraines his love and tender mercy only to such as are saved, doth make his goodnesse lesse (at least extensively) than his power. For there is no creature unto which his power reacheth not. But so doth not his loving kindnesse extend to all ; unlesse hee desire the good and safety of those that perish.

For winding our selves out of the former snare ; wee are to consider a maine difference betweene the love of man or other creatures, and the love of God to mankind. Dumb creatures alwayes effect what they most desire, if it be in the precincts of their power, because they have

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have neither reason, nor other
internall law of right or wrong
to controll or counterway
their brutish appetites. Man,
although indued with reason
and naturall notions of right
and wrong, is notwithstanding
oftentimes drawne by the
strength or inordination of his
tender affection; to use such
meanes as are contrary to the
rules of reason, equitie and reli-
gion, for procuring their safety
or impunity, on whom hee
dotes. Howbeit among men,
wee may finde some, which
cannot be wrought by any pro-
mise or perswasion to use those
unlawfull courses for the impu-
nity of their children or dearest
friends,

friends, which the world commonly most approveth. Not that their love towards their children, friends or acquaintance is lesse ; but because their love to publike justice, to truth and equity, and respect to their owne integritie, is greater than other mens are. A fit instance wee have in *Zaleucus* King of *Louis*, who having made a severe law, that whosoever committed such an offence (suppose adulterie) should lose his eyes : It shortly after came to passe that the Prince, his sonne and heire apparent to the crowne, trespassed against this sanction. Could not the good King have granted pardon to his sonne?

Hec

TO JERUSALEM.

47

Hee had power, no doubt, in his hands, to have dispensed with this particular, without any danger to his person. And most Princes would have done as much as they could for the safety of their successour. Nor could privileges or indulgences upon such speciall circumstances be held as breaches or violations of publike lawes; because the prerogative of the person offending cannot be drawne into example. But Zaltow could not be brought to dispense with his law, because he loved justice no lesse dearly than his Sonne, whom he loved as dearly as himselfe. And to manifest the equality of his love

to

to all three, hee caused one of his owne eyes, and another of his sonnes to be put out : that so the law might have her due, though not wholly from his Sonne that had offended ; but in part from himselfe, as it were by way of punishment for this partiality towards his Sonne.

It were possible no doubt for a King to reclaim many inferiours from theft, from robbery, or other ungracious courses ; so hee would vouchsafe to abate his owne expences to maintaine theirs, or afford them the solaces of his Court, make them his Peeres, or otherwise allow them meanes to compass their wonted pleasures.

But

But thus farre to descend to unthrifty subjects humors, were ill beſeeming that Maieſtie and gravity which ſhould bee in Princes. If one ſhould give notice to a Prince how eaſie and poſſible it were to him by theſe meanes, to ſave a number from the gallows : his replie would be, *Princeps id poteſt quod ſalva Maieſtate poteſt* : That onely is poſſible to a Prince, which can ſtand with the ſafety of his Maieſtie : but thus to feed the unſatiable appetites of greedy unthrifts (though otherwiſe ſuch as hee loves moſt dearly, and whoſe welfare he wiſhes as heartily as they doe that ſpeake for them) is neither Princely

majestically. For a King in this case to doe as much as by his authority or other meanes hee is able to doe, were an act of weaknesse and impotencie, not an act of Sovereigne power ; a great blot to his wisdom, honour and dignity ; no true argument of royall love or Princely Clemencie.

In like manner we are to consider that God, albeit in power infinite, yet his infinite power is matched with goodnesse as truly infinite ; his infinite love, as it were, counterpoised with infinite Majestic. And though his infinite mercy be as Sovereigne to his other Attributes : yet is it in a sort restrained by
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the tribunitiall power of his justice. This equality of infinitenesse betwixt his attributes being considered, the former difficulty is easily resolved. If it be demanded whether God could not make a thousand worlds, as good or better than this : it were infidelity to deny it, why ? Because this is an effect of meere power ; and might be done without any contradiction to his goodnesse, to his Majestie to his mercy or justice : all which it might serve to set forth. And this is a Rule of faith, *that all effects of meere power, though greater than wee can conceive as possible, may be done of him with greater ease, than we can*

F. 2 breath.

breath. His onely Word would suffice to make ten thousand worlds. But if it be questioned, whether God could not have don more than he hath done for his Vineyard, whether he cannot save such as dayly perish: the case is altered, and breeds a fallacy *Ad plures interrogationes.* For mans salvation is no worke of meere power: it necessarily requires a harmony of goodnesse, of majesty, of mercy and justice, whereunto the infinite power is in a manner subservient. Nor are we to consider his infinite power alone, but as matched with infinite majesty; nor his infinite mercy and goodnesse alone, but as matched with
infi-

infinite justice. And in this case it is as true of God as man ; *Deus id potest, quod salva Majestate potest ; quod salva bonitate & justitia potest : God can doe that which is not prejudiciall to his Majestie, to his goodnesse and justice.* And hee had done (if wee may beleeve his oath) as much for his vineyard, as the concurrence of his infinite power and wisdome could effect without disparagement to the infinitie of his Majestie, or that internall law or rule of infinite goodnesse, whereby hee created man after his owne image and similitude.

God as he hath his being, so hath he his goodnesse of himselfe,

selfe, and his goodnesse is his being: as impossible therefore, that he should not be good, as not be. Man, as he had his life and being, so had he his goodnesse wholly from his Creator. And as actual existence is no part nor necessary consequence of his essence: so neither is his goodnesse necessarie or essentiall to his existence. As his existence, so his goodnesse is mutable: the one necessarily including a possibilitie of declination or decay; the other an inclination of relapse, or falling into evill. As he was made after the similitude of God, he was actually and inherently good. Yet was not his
good-

goodnesse essentiall, necessarie or immutable. Not did hee resemble his Creator in these essentiall attributes : but rather in the exercise of them *ad extra*. Now the exercise of them was not necessarie, but free in the Creator. For God might have continued for ever Most holy, righteous and good in himselfe, albeit hee had never created man, nor other creature. Wherefore hee made them good, as hee was freely good. And such is the goodnesse communicated to them in their creation, not necessarie, but free: And if free, as well including a possibilitie of falling into evill, as an actuall state in goodnesse.

If then you aske, Could not God by his almightie power have prevented *Adams* eating the forbidden fruit? None, I thinke, will bee so incredulous to doubt, whether he that commanded the Sunne to stand still in his sphere, and did dead *Ieroboams* arme, when he stretched it out against the Prophet, could not as easily have stayed *Adams* hand from taking, turned his eye from looking upon, or his heart from lusting after the forbidden fruit. All these were acts of meere power. But had he by his omnipotent power laid this necessity upon *Adams* will or understanding, or had he kept him from transgression

gression by restraint: hee had made him incapable of that happinesse, whereto by his infinite goodnesse hee had ordained him; for by this supposition hee had not beene good in himselfe, nor could he be capable of true felicitie, but he must bee capable likewise of punishment and miserie. The ground of his interest in the one, was his actuall and inherent goodnesse communicated in his creation: nor was hee liable to the other, but by the mutability of his goodnesse, or possibilitie of falling into evill. In like manner, hee that gave that knowne power and vertue to the load-stone, could as easily draw

draw the most stony hearted son of *Adam* unto Christ, as it doth Steele and iron. But if hee should draw them by such a necessarie and naturall motion, hee should defeat them of all that hope or interest in that excessive glorie, which hee hath prepared for those that love him. If againe it bee demanded, why God doth not save the impenitent and stubborne sinner; it is all one, as if wee should aske, why hee doth not crowne bruit beasts with honour and immortality. That this he could doe by his infinite power, I will not deny. And if this he would doe, no creature justly might controll him, none possibly could

could resist or hinder him: yet I may without presumption affirme, that thus to doe, cannot stand with the internall rule of his justice, goodnesse and majestie. Nor can it stand better with the same rule to save all men, if wee take them as they are, not as they might bee; albeit hee hath indued all with reason to distinguish betweene good and evill. For *many of them* speake evill of those things which they know not: but what they know naturally, as brut beasts, in those things they corrupt themselves. It stands lesse with Gods infinite goodnesse or power, if we consider them as linekt with infinite justice or majestie, to bring such

Jude 10.

Iſa. 37. 11.

such into true happineſſe; than to advance brutt beaſts unto immortality. *It is a people (ſaith the Prophet) of no underſtanding, therefore hee that made them, will not have mercie on them; and hee that formed them, will ſhew them no favour.* God out of the abundance of his goodneſſe, mercie, and long-ſuffering, tolerates ſuch as the Prophet and Apoſtle ſpeakes of; and out of his infinite love ſeekes by the preaching of the Word and other meanes, not prejudiciall to his juſtice and majeſtic, to gather them as hee would have done Jeruſalem here in my text. But finally there is a certaine meaſure of iniquity, which where it
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is full, an height of stubborn-
ness and prophannesse, where-
unto if once they come, the
stroake of his infinite justice
falls heaue upon them, for wil-
full contempt of his infinite
mercie; that as hee himselfe
somewhere saith, *Hee cannot any
longer endure them.*

The suspicions to which these
resolutions seeme liable, are
specially three:

First, that they derogate from
Gods extraordinary fauour to-
wards his elect.

Our answer is brieue; the of-
fence (if any there be) is taken,
not given: seeing wee onely af-
firme, that none so perish, but
that they had a possibility to
be

1. Object.

Answer.

be saved: we deny not that many are so saved, as it were not possible for them finally to perish; yet so saved they are, not by Gods infinite power, laying a necessity upon their wils; but by his infinite wisdom preparing their hearts to bee fit objects of his infinite mercy, and fore-casting their small salvation, as necessary by assenting not altogether necessarily to the particular means whereby it is wrought. That is, in fewer termes, unto their salvation, an infinite power or infinite mercy matched with justice infinite, without an infinite wisdom would not suffice. To call some (how many none may

may determine) extraordinarily, as hee did Saint *Paul*, may well stand with the eternall rule of his goodnesse; because hee used their miraculous and usuall conversion as a meanes to win others by his usuall and ordinary calling. Speciall privileges upon peculiar and extraordinary occasions doe not prejudice ordinary lawes. Albeit to draw such privileges into common practice, would overthrow the course of justice. It is not contrary then to the rule of Gods justice, to make some feele his mercy and kindnesse before they seeke, that others may not despaire of finding it: having assured all by
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an eternall promise, that seeking they shall finde, and that they which hunger and thirst after righteousness shall be satisfied.

Objecti-
on.

The second suspition and imputation is, that this doctrine may too much favour free will.

Answer.

In brieft wee answer ; there have beene two extremities in opinions continually followed by the two maine factions of the Christian world. The one, *That God hath so decreed all things, that it is impossible ought should have beene, that hath not beene : or not to have beene, which hath beene.* This is the opinion of the ancient Stoicks, which attribute all events to fate ; and
is

is no way mitigated, but rather improved, by referring this absolute necessity not to second causes or nature, but to the omnipotent power of the God of nature. This was refuted in our last meditations; because it makes God the sole author of every sinne.

The second extremity^m is, *That in man before his conversion by grace, there is a freedom or ability to doe that which is pleasing and acceptable to God, or an activity to worke his owne conversion.* This was the error of the *Pelagians*, and communicated to the moderne *Papists*; who hold a meane indeed, but a false one, betwene the *Pelagians*

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and the Stoicks. The true
 meane from which all these ex-
 tremities I. verve may bee com-
 prised in these two proposi-
 tions: the one negative; *In man*
after Adams fall there is no free-
dome of will, or ability to doe any
thing not deserving Gods wrath or
just indignation: the other affir-
 mative; *There is in man after*
his fall, a possibility left of doing or
not doing of some things, which be-
ing done or not done, he becomes pas-
sively capable of Gods mercies;
doing or not doing the contrary, he
is excluded from mercy, and re-
maines a vessell of wrath for his ju-
stice to worke upon. For whether a
 man will call this contingency
 in humane actions, not a possibi-
 litie

litie of doing or not doing, but rather
 a possibilitie of acknowledging
 our infirmities or absolute impoten-
 cie of doing any thing belonging or
 tending to our salvation; I will
 not contend with him: Onely
 of this I rest perswaded, that all
 the exhortations of the Prophets
 and Apostles, to worke humili-
 ty and true repentance in their
 Auditors, suppose a possibili-
 tie of humiliation and repen-
 tance; a possibility likewise of
 acknowledging and consider-
 ing our owne impotency and
 misery; a possibility likewise of
 conceiving some desire, not
 merely brutish, of our re-
 demption or deliverance.

Our Saviour (yee know) re-

On all your
 prayers for
 the people
 of Jerusalem
 for a four
 hundred

quired not onely a desire of health, of sight, of speech, in all those whom he healed, restored to sight, or made to speake; but withall a kind of naturall beleefe, or conceit, that he was able to effect what they desired. Hence saith the Evangelist, *Marks 6, 5. Mat. 13. verse last; Hee could not doe many miracles among them, because of their unbeliefe.* Yet CHRIST alone wrought the miracles, the parties cured were meere patients, no way agents. And such as solicited their cause in case of absence at the best, were but by-standers. Now no man (I think) will deny, that Christ by the power of his Godhead could

could have given sight, speech, and health to the most obstinate and perverse: yet by the rule of his divine goodnesse, he could not cast his *pearles before swine*. Most true it is, that wee are altogether dead to life spirituall, unable to speake or think, much lesse to desire it, as wee should. Yet beleeve and reason morall and naturall survive, and may with *Martha and Marie* beseech Christ to raise up their dead brother, who cannot speake for himselfe.

The third Objection will rather be preferred in Table-talk discourse, than seriously urged in solemn dispute. *If God so dearly desire and will the life and*
F 3 *safety*

Object. 3.

safety of such as perish; his will should not alwaies be done.

Answer.

Why? Dare any man living say or thinke that hee alwaies doth whatsoever God would have him doe? So, doubtlesse, he should never sin or offend his God. For never was there woman so wilfull, or man so mad as to bee offended with ought, that went not against their present will. Nor was there ever or possibly can be any breach, unlessse the will of the Law-giver be broken, thwarted or contradicted. For he that leaves the letter and followes the true meaning of the Lawgivers will, doth not transgresse his law, but observe it. And unlessse
Gods

Gods will had beene set upon the salvation of such as perish, they had not offended, but rather pleased him in running headlong the wayes of death. Yet in a good sense, it is alwayes most true, that Gods will is alwayes fulfilled.

We are therefore to consider, that God may will some things absolutely, others disjunctively: or that some things should fall out necessarily, others not at all, or contingently. The particulars which God absolutely wils should fall out necessarily, must of necessity come to passe; otherwise, his will could in no case be truly said to be fulfilled. As, unlesse the Leper, to whom

it was said by our Saviour, *I will, be thou cleane*, had beene cleansed, Gods will manifested in these words, had beene utterly broken. But if every particular which hee wils disjunctively, or which he wils should be contingent, did of necessity come to passe; his whole will should utterly be defeated. For his will (as wee suppose in this case) is that neither this nor that particular should be necessarily: but that either they should not be, or be contingently. And if any particular comprised within the latitude of this contingency with its consequent, come to passe; his will is truly and perfectly fulfilled. As for example,

example, God tels the *Israelites*, that by observing his Commandements they should live; and dye by transgressing them. Whether therefore they live by the one meanes, or dye by the other; his will is necessarily fulfilled: Because it was not that they should necessarily observe his Commandements or transgresse them: but to their transgression, though contingent, death was the necessary doome; so was life the necessary reward of their contingent observing them.

But the Lord hath sworne that he delighteth not in the death of him that dieth; but in his repentance: if then hee ne-

Object.

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ver repent, Gods delight or good pleasure is not alwayes fulfilled ; because hee delights in the one of these ; not in the other. How then shall it be true which is written, *God doth whatsoever pleaseth him in the Heaven and in the Earth*, if hee make not sinners repent, in whose repentance hee is better pleased, than in their death ?

Answer.

But unto this difficultie, the former answer may bee rightly fitted. Gods delight or good pleasure may bee done two wayes, either in us, or upon us. In the former place, it is set upon our repentance or obsequiousnesse to his will. For this is that service, whereto by his goodnesse,

ness, he ordained us, but if we
crosse his good will and plea-
sure, as it respects this point;
that is, if wee will not suffer our
selves to be saved; the same de-
light or pleasure is set upon
our punishment and fulfilled
upon us. And if wee would en-
ter into our owne hearts, wee
might see the Image of Gods
will hitherto manifested by his
word, distinctly written in
them: and that the Rule which
his justice observes in puni-
shing the wicked and reprobate,
is to measure out their plagues
and punishments according to
the measure of their neglecting
his will or contradicting his
delight in their subjection.

That

That as the riches of his goodnesse leading them to repentance hath beene more plerri-
full : so they, by their impeni-
tencie still treasure up greater
store of wrath against the day of
wrath. To this purpose doth
the Lord threaten the obstinate
people before mentioned in
Esay ; These are as a smoke in
my nose, and a fire that burneth all
the day ; as hee hath spread out
his hands to them all the day.
Behold it is written before mee, I
will not keepe silence, but will re-
compence into their bosomes, your
iniquities, and the iniquities of
your Fathers together, saith the
Lord : which have burnt incense
upon the mountains, and blasphem-
med

Esa. 65. 6.

med mee upon the Hills : therefore
will I reward their former workes
into their bosome.

Both these parts of Gods delight are fully expressed by Salomon : *Wisdoma cryeth without, shee hath uttered her will in the streets, shee cryeth in the chiefe places of the concourse, in the opening of the Gates, in the Citie shee uttereth her words, saying ; How long yee simple ones will yee love simplicitie, and the scornors delight in their scorning, and fooles hate knowledge ? Turne you at my reproofe ; behold, I will powre out my spirit upon you, I will make knowne my words unto you.* These passages infallibly argue an unfained delight in their repentance,

Prov. i. 20,
21, &c.

tance, and such a desire of their salvation as the wisdom of God hath expressed in my text. But what followes? Because I have called and yee refused, I have stretched out my hand; and no man regarded: but yee have set at nought all my counsell, and would none of my reproofe; I also will laugh at your calamitie, I will mock when your feare commeth. This his delight remaines the same, but is set upon another object: To the same purpose, *Esay 63. 12.* Therefore I will number you to the sword; and you shall all bow downe to the slaughter: because when I called, yee did not answer; when I spake, yee did not heare: but did evill before mine

mine eyes, and did chuse that wherein I delighted not. So then, whether by the destruction of the wicked, or salvation of the chosen; Gods name is still glorified. His justice expects what should have been done, but was not paid unto mercy. Hee can be no loser by mans unthankfulnesse or ungratefulnesse. The case is all one, as if one should take that from a theefe with the left hand, which hee hath picked out of our right hand. Thus much of the two points proposed.

I doe desire no more than that the tree may be judged by the fruit: and questionlesse the use of these resolutions, for
convincing

Gods mercy
makes god

convincing our selves of sinne, or quelling despaire, or for encouraging the carelesse and impenitent unto repentance, by giving them the right hold of the meanes of life, is much greater than can bee conceived without the admittance of their truth.

First, seeing the end of our preaching is not so much to *instruēt the elect*, as to *call sinners to repentance*; not so much to confirm their faith that are already certaine of salvation, as to give hope to the unregenerate, that they may bee saved: how shall wee accomplish either intendment by magnifying Gods love towards the elect? who these

these are, God and themselves know. How shall he that lives yet in sinne perswade himselfe, there is probability that he may bee saved, because God hath infallibly decreed to save some few? Rather seeing by the contrary doctrine, the most part of mankind must necessarily perish, hee hath more reason to feare, lest he be one of those many, than one of the few. The bare possibility of his salvation cannot be inferred, but from indefinite premisses, from which no certaine conclusion can possibly follow: and without certaine apprehension or conceit of possibility, there can bee no certaine ground of hope. But if

wee admit the former extent of Gods unspeakable love to all, and his desire of their eternall safety, which desperately perish; every man may, nay, must undoubtedly thus conclude; *Therefore, Gods love extends to mee: It is his good will and pleasure, to have mee saved amongst the rest, as well as any other: and whatsoever he unfainedly wils, his power is able effectually to bring to passe.*

The danger of sinne, and terror of that dreadfull day, being first made knowne to our Auditory; the pressing of these points, as effectually as they might bee, (were this doctrine held for current) would kindle the

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the love of God in our hearts, and inflame them with desires answerable to Gods ardent will of our salvation: and these once kindled, would breed sure hope, and in a manner inforce us to embrace the infallible meanes thereunto ordained.

Without admission of the former doctrine, it is impossible for any man rightly to measure the hainousnesse of his owne or others sinnes. Such as gather the infinity of sinnes demerit, from the infinite Majestic against which it is committed, give us the surface of sinne, infinite in length and breadth; but not in solidity. The will or pleasure of a Prince in matters

G 2 meanly

meanly affected by him, or in respect of which hee is little more than indifferent, may bee neglected without greater offence, than meaner persons may justly take for foule indignities or grievous wrongs. But if a Princes soveraigne command in a matter which he desired so much as his owne life, should be contemned; a loyall subject conscious of such contempt, though hapning through riot, or perswasions of ill company, would in his sober fits be ready to take revenge of himselfe; specially if hee knew his Soveraignes love or liking of him to be more than ordinary. Consider then, that as the Majesty
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and goodnesse of our God, for his love and mercy towards us is truly infinite: that he desires our repentance as earnestly, as wee can desire meat and drinke in the extremity of thirst or hunger; as wee can doe life it selfe, whiles wee are beset with death: This our *God manifested in our flesh*, did not desire his owne life so much as our redemption. We must therefore measure the hainousnesse of our sinne, by the abundance of Gods Love, by the height and depth of our Saviours humiliation.

Thus they will appeare infinite, not only because committed against an infinite Majesty,

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but

but because with this dimension, they further include a wilfull neglect of infinite mercies, and incomprehensible desires of our salvation. Wee are by nature the seed of rebels, which had lift up their hands against the infinite goodnesse of their Creator, in taking of the forbidden fruit; whereby they sought to be like him in Majesty. Conscious of the transgression, the first actors immediately hid themselves from his presence: and, as if this their terrour had imprinted a perpetuall antipathy in their posteritie, the least glimpse of his glory for many generations after, made them crie out, *Alas wee shall die, because*

cause we have seene the Lord. We
 still continue like the off-
 spring of tame creatures grown
 wilde, alwayes eschewing his
 presence, that seekes to recover
 us; as the bird doth the fow-
 lers, or the beasts of the forest
 the sight of fire. And yet, unlesse
 hee shelter us under the shadow
 of his wings, wee are as a prey
 exposed to the destroyer, already
 condemned for fuell to the
 flames of hell, or nutriment to
 the breed of serpents. To re-
 deeme us from this everlasting
 thraldome, our God came
 downe into the world in the
 similitude of our flesh, made
 as a stale to allure us with wiles
 into his net, that hee might

G 4 draw

draw us with the cords of love. The depth of Christs humiliation was as great as the difference betweene God and the meanest man ; therefore truly infinite. *Hee*, that was *equall with God*, was conversant here on earth with us in the *forme* and condition of a *servant*. But of servants by birth or civill constitution, many live in health and ease, with sufficient supplies of all things necessary for this life, So did not the Son of God : His humanity was charged with all the miseries whereof mortality is capable ; subject to hunger, thirst, temptations, revilings and scornings even of his servants ; an indig-
nitie

nitie which cannot befall slaves
or vassals, either borne or made
such by men : or, to use the
Prophets words, *Hee bare mans*
infirmities, not spiritually one-
ly, but bodily. For *who was*
weake and hee not weake ? who
was sick and hee whole ? No
malady of any disease cured by
him, but was made his, by his
exact and perfect sympathie :
Lastly, *Hee bare our finnes* upon
the crosse, and submitted him-
selfe to greater torments than
any man in this life can suffer.
And though these were as dis-
pleasant to his humane nature,
as to ours : yet were our finnes
to him more displeasing. As he
was loving to us in his death :
so

so was hee wise towards him-
 selfe, and in submitting him-
 selfe unto his cruell and igno-
 minious death did of two evils
 chuse the lesse ; rather to suf-
 fer the punishment due to our
 finnes, than to suffer sinne still
 to raigne in us, whom he loved
 more dearly than his owne
 life. If then, we shall continue
 in sinne after the manifestation
 of his love : the hainousnesse
 of our offence is truly infinite :
 in so much as wee doe that con-
 tinually, which is more distast-
 full to our gracious God, than
 any torments can be to us. So
 doing we build up the *workes of*
Satan which hee came purposely to
destroy. For of this I would not
 have

with of 2 evils
 the lesse y best

have you ignorant ; that albeit the end of his death was to redeeme sinners : yet the onely meanes predestinated by him for our redemption, is *destruction of the workes of Satan*, and *renovation of his Fathers Image* in our Soules. For us then to reedifie the workes of Satan, or abett his faction, is still more offensive to this our God, then was his *Agonie* or bloudy sweat.

For taking a fuller measure of our sinnes : let us hereunto adde his patient expectation of his enemies conversion after the resurrection. If the sonne of *Zalencus* before mentioned should have pardoned any as deeply guiltie

to a better
and of Satan
more corrupt
with of his
her suffrage

guilty as himselfe had beene of that offence for which hee lost one of his eyes, and his father another; the world would have taxed him, either of unjust folie, or too much facilitie, rather than commended him for true justice or clemencie. But that we may know how farre Gods mercy doth over-beare his Majestic, he proceeds not straightway to execute vengeance upon those Jewes which wrecked their malice upon his deare and onely Sonne, which had committed nothing worthy of blame, much lesse of death. Here was matter of wrath and indignation so just as would have moved the most mercifull man

man on Earth to have taken speedy revenge upon these spillers of innocent blood; especially the law of God permitting thus much. But Gods mercy is above his law, above his justice. These did exact the very abolition of these sinners in the very first act of sinne committed against God made man for their redemption: yet hee patiently expects their repentance which with unrelenting fury had plotted his destruction. *Forty yeares long had hee beene grieved with this generation after the first Passcover celebrated in signe of their deliverance from Egyptian bondage, and for their stubbornesse Hee swore they*

they should not enter into his rest.
And now their posterity, after
a more glorious deliverance:
from the powers of darknesse,
have forty yeares allotted
for repentance, before
rooted out of the land
Promise. Yet hath not
given them hearts to perceive
to see, or eares to heare
day: because seeing they
see, nor hearing would not
but hardened their hearts
gainst the Spirit of grace. Lord
give us what thou didst not
give them; hearts of flesh that
may melt at thy threats; eares
to heare the admonitions of our
peace; and eyes to foresee the
day of our visitation: that so
when

when thy wrath shall be revealed
against sinne and sinners;
wee may bee sheltered from
flames of fire and brimstone,
under the shadow of thy wings
stretched out in mercie
Oh Lord, wouldst
gathered us, and wee
but let there be, we
an end of our stub-
and ingratitude to-
; no end of thy mer-
and loving kindneses
towards us. Amen.

[illegible]

they should not enter into his rest. And now their posterity, after a more glorious deliverance from the powers of darknesse, have forty yeares allotted them for repentance, before they bee rooted out of the land of Rest or Promise. Yet hath not the Lord given them hearts to perceive, eyes to see, or eares to heare unto this day: because seeing they would not see, nor hearing would not heare; but hardened their hearts against the Spirit of grace. Lord give us what thou didst not give them; hearts of flesh that may melt at thy threats; eares to heare the admonitions of our peace; and eyes to foresee the day of our visitation: that so
when

when thy wrath shall be revealed against sinne and sinners; wee may bee sheltered from flames of fire and brimstone, under the shadow of thy wings so long stretched out in mercie for us. Often, Oh Lord, wouldst thou have gathered us, and wee would not: but let there be, we beseech thee, an end of our stubbornnesse and ingratitude towards thee; no end of thy mercies and loving kindneses towards us. Amen.

our Sufferer

Our prayer is much like to that which you see
 in the first of Ieremie had not: 1. Soft words though he
 was his people: 2. years of his adoration and
 of his suffering yet again the same. **GODS**
 of one heart may be revealed. Let it be as such
 if our hearts be truest to God will not be of
 mercy toward:



G O D S
IVST HARDNING
OF

P H A R A O H,
When he had filled up
the measure of his
iniquitie.

OR
AN EXPOSITION OF

R O M. 9. 18, 19.

*Therefore he hath mercie on whom he will have mercie,
and whom he will he hardneth.*

*Thou wilt say then unto me, Why doth he yet find fault?
For who hath resisted his will.*

L O N D O N,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE.

1 6 3 8.

GODS
TEST HARDYING

OF
HARDYING
HARDYING
HARDYING

TO NOTION OF

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Gods just hardning
of *Pharaoh*, when he
had filled up the measure
of his iniquitie:

Or

An Exposition of

ROM. 9. 18, 19. *Whommond's* note

*Therefore hat he mercie on whom he
will have mercie, and whom hee will bee
hardneeth.*

*Thou wilt say then unto me, why doth
he yet finde fault? For who hath resisted
his will?*

THe former part of this
proposition here in-
ferred by way of con-
clusion was avouched before

H 2

by

by our Apostle, as an undoubted *Maxime* ratified by Gods owne voyce to *Moses*. For he said to *Moses*, *I will have mercy on whom I will have mercy : and I will have compassion, on whom I will have compassion.* *Exod. 33. 19.*

The true sense and meaning of which place I have before declared in unfolding the 16. verse of this chapter : so that the later part of this eighteenth verse, (*Whom he will, hee hardneth*) must be the principall subject of my present discourse.

The Antecedent inferring this part of this conclusion, is Gods speech to *Pharaoh*, *Exod. 9. 18.* *Even for this purpose have I raised thee up, that I may shew*

my power in thee, and that my name may be declared throughout all the Earth. The inference is plaine ; seeing Gods powre was to be manifested in hardening *Pharaoh.*

The points of inquiry (whose full discussion will open an easie passage to the difficulties concerning *Reprobation* and *Election*, and bring all the contentious controversies concerning the meaning of this chapter to a breefe prospicuous issue) are especially foure.

1. The Manner how God doth harden.

2. The pertinencie of the Objection [*why doth hee yet finde fault ? for who hath resisted his*

H 3

will ?

will 3] and the validitie of the Apostles answer.

3. The *Logicall* determination of this proposition, [*Whom hee will, hee hardeneth :*] what is the proper object of Gods will in hardening.

4. What manner of division this is, [*Hee will have compassion on whom hee will have compassion ; and whom hee will, hee hardeneth.*]

For the right opening of all these foure difficulties ; the explication of the single termes, with their divers acceptions, serves as a key.

The termes briefly to be explicated are three :

1. Gods will.

2. In-

2. Induration, or Hardening.

3. Irresistible.

The principall difficultie or transcendent question, is, in what sense *Gods will or Induration* may be said to be *irresistible*, [*whom hee will hee hardeneth.*]

Not to trouble you with any curious distinctions concerning *Gods will*: (this is a string which in most meditations we were inforced to touch.) Albeit *Gods will* be most truly and indivisibly *one*, and in indivisible unitie, most truly infinite and immutable: yet is it immutably free, omnipotent, able to produce pluralitie as well as unitie, mutabilitie as well as immutabilitie, weaknesse as

H 4

well

In what
sense, or in
respect of
what ob-
ject, Gods
will is said
to be irre-
sistible.

well as strength, in his crea-
tures. By this one, infinite, im-
mutable *will*, hee ordaines that
some things shall be necessarie,
or that this shall be at this time
and no other. And such parti-
culars hee is said by an extrin-
secall denomination from the
object, to will by his *irresistible*
will. The meaning is, the pro-
duction of the object so wil-
led, cannot be resisted, because
it is Gods will, that it shall
come to passe, notwithstan-
ding any resistance that is or
can bee made against it. If any
particular so willed, should
not come to passe, his *will*
might be resisted, being set on-
ly on this.

By

By the same immutable and indivisible *will*, hee ordained that other events should be mutable or contingent, viz. that, of more particulars proposed, this may be as well as that; the affirmative as well as the negative. And of particulars so willed, no one can bee said to bee willed by his *irresistible will*. If the existence of any one so willed should be necessarie, his *will* might bee resisted; seeing his *will* is, they should not bee necessarie. Each particular of this kinde by the like denomination of the thing willed, hee may be said to will by his *resistible will*. The whole $\alpha\lambda\epsilon\gamma\eta\alpha$ or list of severall possibilities, or the

the indifferenc betwixt the particulars, he wils by his *irresistible will*.

The Psalmists oracle is universally true of all persons in every age of *Adam*, specially before his fall; *Non Deus volens iniquitatem tuas*: God doth not, he cannot will iniquitie. And yet wee see the world is full of it. The Apostles speech againe is as universally true; *This is the will of God, even your sanctification, that every one of you should know to possesse his vessell in honour*, 1 *Thess.* 4.3. God willeth, and he seriously willeth sanctitie of life in our selves, uprightnesse and integritie of conversation amongst men: and yet behold

behold a *Vacuum* in this little
 world, in the sonnes of *Adam*,
 whom hee created after his
 owne image and similitude. So
 then, hee neither wils mens
 goodnesse, nor wils their in-
 quitie by his irresistible will.
 Hee truly willed *Adams* integri-
 tie, but not by his *irresistible*
will : For so *Adam* could not
 have fallen. What, shall wee
 say then, God did will *Adams*
 fall, by his *irresistible will* ?
 God forbid: For so *Adam* could
 not but have sinned. Where is
 the meane or middle station, on
 which we may build our faith ?
 The immediate object of Gods
 irresistible will, in this case,
 was *Adams* free will, that is,
Potestas

wills to be
 guilty and
 by his out-
 will

Potestas labendi, & potestas standi: Powre to stand and powre to fall. By the same will hee decreed *Death*, as the inevitable consequent of his fall; and *life*, as the necessary unpreventable reward of his perseverance. Thus much briefly of *Gods will*, in what sense it is *resistible* or *irresistible*.

What it is
to harden.

The nature and property of an *hardened heart* cannot in fewer words better bee expressed, than by the Poets character of an unruly stubborn youth.

Cereus in vitium flexi, monitoribus asper.

It is a constitution or temper of minde, as pliant as wax, to receive the impressions of the
flesh

flesh or stamp of the *old* man ;
but as untoward as flint or other
ragged stone, to admit the
image of the *new* man.

*The first generall part, how
God doth harden.*

THe difficultie is, in what
sense God can bee truly
said to be the Authour of such a
temper. The proposition is of
undoubted truth, whether we
consider it as an indefinite, *God
doth harden*; or as a singular *God
hardened Pharaoh* ; or in the uni-
versality here mentioned, *God
hardeneth whom he will*, after the
same manner he hardened *Pha-
raoh*.

*The first
generall
part.*

Concerning the manner how
God

God doth harden, the questions are two.

1. Whether hee harden *positively*, or *privatively onely*.

2. Whether he harden by his *irresistible will*, or by his *resistible will onely*.

To give one and the same answer to either demand without distinction of time or persons, were to entangle our selves (as most Writers in this argument have done) in the fallacie, *Ad plures interrogationes*.

That God
doth not
harden all
men at all
times, after
this same
manner.

Touching the first question, some good Writers maintaine the universall negative, *God never hardens positively, but privatively onely*; onely by subtracting, or not granting grace or other

other meanes of repentance : or by leaving nature to the bent of its inbred corruption. *Vide Latinum in vers. 51. cap. 7. A.B. Apost. pag. 322. colum. 1^a.* Others of as good note, and greater desert in *Reformed Churches*, better refute the defective extreme, than they expresse the meane betweene it, and the contrary extreme in excessse : with the maintenance whereof they are deeply charged, not by *Papists* onely, but by their brethren. How often have *Calvin* and *Beza* beene accused by *Lutherans*, as if they taught, *That God did directly barden mens hearts, by infusion of bad qualities : or, That the production of a reprobate or impenitent*

*impenitent temper were such an immediate or formall terme of his positive action, as heat is of calefaction, or drought of heat. But if we take Privative and Positive induration in this sense, and set them so farre asunder; the division is altogether imperfect: the former member comes as farre short of the truth, as the latter overreacheth it. God sometimes hardens some men neither the one way nor the other; that is (as wee say in schooles) *datur medium abnegationis* betweene them. And perhaps it may be as questionable, whether God at any time hardens any man *merè privativè*; as it is, whether there can be *Pec-*
*catum**

catur pure omissionis, any sinne
of meere *omission*, without all
mixture of commission. But
with this question here or else-
where wee are not disposed to
meddle ; being rather willing
to grant what is confessed by all
or most, That hee sometimes
hardens *privative*, if not by
meere subtraction of grace, or
utter deniall of other meanes of
repentance ; yet so especially by
these meanes as may suffice to
verifie the truth of the proposi-
tion usually received ; or to give
the denomination of *Privative*
Hardening.

But many times hee hardens
Positive ; not by infusion of bad
qualities ; but by disposing or
I inclining.

God some-
times har-
dens pri-
vatively
only.

God usual-
ly hardens
positively ;
but not by
his own
will.

inclining the Heart to good-
 nelle, that is, by communica-
 tion of his favours, and exhibi-
 tion of motives more than or-
 dinarie to repentance, not that
 hee exhibites the same with
 purpose to harden: but rather
 to mollifie and organize mens
 hearts to the receiving of Grace.

The naturall effect or purposed
 issue of the Riches of Gods
 bountie, is to draw men to re-
 pentance. But the very attempt
 or sway of meanes offered, pro-
 vokes hearts fastned to their
 sinnes, to greater stubbornnesse
 in the rebound. Hearts thus af-
 fected treasure up wrath against
 the day of wrath in a proportion-
 ed measure to the riches of
 bountie

riches of gods
 bounty should be
 the cause of
 drawing the heart to
 repentance

But if the
 meanes offered
 be such as
 fasten the heart
 to sinne
 the effect will
 be to increase
 the wrath
 against the day
 of wrath

heape clothes upon him with purpose to prevent some disease by a kindly sweat ; and the patient throughly heated, wilfully throw them off : both may be said *positive causes* of the cold, which would necessary ensue from both actions ; albeit the patient only were the true moral cause, or the only blame-worthy cause of his owne death or danger following. Just according to the importance of this supposition or similitude, is the cause of hardening in many cases to be divided betwixt God and man. The *Israelites* did harden their owne hearts in the wilderness; and yet their hearts had not beene so hardened, unlessse

lesse the Lord had done so many wonders in their sight. In every wonder his purpose was to get beleefe : but through their wilfull unbeleefe, the best effect of his greatest wonders was induration and impenitencie. Now as it suits not with the rule of good manners for *Physicians* to tie a mans hands of discretion or place, lest hee use them to his owne harme : so neither was it consonant to the rules of eternall equitie, that God should necessitate the Israelites wils to a true beleefe of his wonders, or mollifie their hearts against their wils ; that is, *Hee neither bardens nor mollifies their hearts by his irresistible*
 I 3 will ;

will; nor did he at all will their hardning, but rather their mollification.

Pharaoh
was hard-
ned by
Gods irre-
sistible
will.

All this is true of Gods ordinarie manner of hardning men, or of the first degrees of hardning any man. But *Pharaohs* case is extraordinarie. *Beza* rightly inferres against *Origen* and his followers; that this hardning whereof the Apostle here speaketh, was irresistible; that the party thus hardened was uncapable of repentance; that God did shew signes and wonders in *Egypt*; not with purpose to reclaime but harden *Pharaoh*, and to drive him headlong into the snare prepared for him from everlasting.

All

All these inferences are plaine, first that interrogation, *Who hath resisted his will?* is equivalent to the universall negative, *No man, no creature can at any time resist his will.* That is, according to the interpretation premised, *Whatsoever particular Gods will is to have necessary, or so to be, as the contrary or contradictorie to it shall not be: the existence of it cannot be prevented or apoyded.* Now that God did in this peremptory manner will *Pharaohs hardening*, is evident from the *Emphasis* of that message delivered unto him by *Moses*, *Εἰς ὃ αὐτὸν*, *Even for this very purpose*, and for no other end in the world possible, *have*

I raised thee up, that I might shew in thee my power: and his power was to be shewed in his hardening. For from the tenor of this message, the Apostle infers the latter part of this conclusion in my text, *Whom hee will, hee hardneth*; yea so hardneth, that it is impossible they should escape it, or his judgments due unto it.

Whether
Pharaoh
were an
absolute
reprobate,
o. created
to be hard-
ned.

In all these collections *Beza* doth not erre. Yet was *Beza* (with reverence be it spoken) more to blame than this *filthy Writer*, (for so it pleaseth him to entitle *Origen*) in that he refers these threatnings, [*For this very purpose have I raised thee up, that I may shew my power*

in

in thee I not only unto *Pharaohs* exaltation unto the Crowne of *Egypt*, (as I thinke *Origen* did, we need not, we may not grant) but to his extraction out of the wombe; yea to his first creation out of the dust : as if the Almighty had moulded him by his irresistible will, in the eternall *Idea* of reprobation, before man or Angell had actuall being : as if the only end of his being had beene to bee a *reprobate* or *vessell of wrath*. *Beza's* collections to this purpose (unlesse they be better limited, than hee hath left them) make God, not only a direct and positive cause, but the immediate and onely cause of all *Pharaohs* tyrannie;

a more direct and more necessarie cause of his butchering the *Israelites* infants, than he was of *Adams* good actions, during the space of his innocencie. For of these, or of his short continuance in the state of integritie, he was no necessarie, nor immutable cause; that is, hee did not decree that *Adams* integritie should be immutable. But whether Gods hardning *Pharaoh* by his irresistible will, can any way inferre that *Pharaoh* was an absolute reprobate, or borne to the end he might bee hardened, wee are hereafter to dispute in the third point. All wee have to say in this place is this: If as much as *Bez*, earnestly contends for,
were

were once granted; the objection following, to which our Apostle vouchsafes a double answer, had beene altogether as unanswerable, as impertinently moved in this place. Let us then examine the pertinencie of the objection, and unfold the validitie of the answers.

The second generall point, concerning the pertinencie of the objection.

WH^y doth hee yet finde fault? *וְלָמָּה עֲדָה בְּיָדָיו?*
 or *Why* doth hee yet chide?
 with whom doth hee find fault?
 or whom doth hee chide? All
 that

The second generall part.

that are reprobates ? doth hee
only chide them ? is this all that
 they are to feare ? the very worst
 that can befall them ? were this
 speech to bee as farre extended
 as it is by most Interpreters, no
 question, but our Apostle
 would have intended the force
 and acrimonie of it a great
 deale more than he doth ; thus
 farre at least: *Why doth he punish?*
why doth he plague the reprobates
in this life, and deliver them up to
everlasting torments in the life to
come ; seeing they doe but that
which bee by his irresistible will
hath appointed ? Or suppose the
 Greeke *μικροί*, might by
 some unusual *synecdoche* (which
 passeth our reading, observati-
 on

on or understanding) include as much or more than we now expresse (all the plagues of the life to come :) yet it is questioned what "E π hath here to doe. It must be examined whence it came, and whither it tends. It naturally designes some definite point or section of time, and imports particulars before begun and still continued : it can have no place in the immutable sphere of eternitie, no reference to the exercise of Gods everlasting wrath against the reprobates in generall.

The *querie's* which here naturally offer themselves, (though, for ought that I know, not discussed by any Interpreters) have
occasioned

That the objection proposed hath reference only to Pharaoh, or to some few in his case; not to all that perish or are reprobated.

occasioned mee in this place, to make use of a Rule more usefull than usuall, for explicating the difficult places of the New Testament. The Rule is this; To search out the passages of the old Testament with their historicall circumstances, unto which the speeches of our Saviour and his Apostles have speciall reference or allusion. Now this Interrogation [Τὶ ἐν μίμνησιν] was conceived from our Apostles meditations upon those expostulations with Pharaoh, Exod. 9. 16. And indeed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the Earth. Ἐν τῷ σὺ ἐμὸν; And yet

yet exaltest thou thy selfe against
my people, or oppressest thou my
people, that thou wilt murder them
goe? Chap. 10. vers. 3. In scho-
pard; hee yet chides and thra-
tens him againe, How long wilt
thou refuse to humble thy selfe be-
fore mee? Let my people goe, that
they may serve mee. Else if thou
refuse to let my people goe, behold
to morrow I will bring the locusts
into thy coasts. That which
makes most for this interpreta-
tion, is the historicall circum-
stance of the time and manner
of Gods proceeding with Pha-
raoh. For this exhortation,
wherunto our Apostle in this
place hath reference, was utter-
ed after the seventh wonder
wrought

wrought by *Moses* and *Aaron* in the sight of *Pharaoh*; upon which it is expressly said, that: *The Lord hardened the heart of Pharaoh, that hee hearkned not unto them.* Whereas of the five going before, it is onely said, *That Pharaoh hardened his heart, or his heart was hardened, or hee set not his heart to the wonders.* The spirits censure likewise of *Pharaohs* stupiditie, upon the first wonder may bee read impersonally, or to bee referred to the wonder it selfe, which might positively harden his heart in such a sense as is before expressed. Nor is it to be omitted, that upon the neglect of the seventh wonder, the Lord enlargeth

largeth his commission to Mo-
 ser and his threats to Pharaoh.
 Thus saith the Lord God of the
 Hebrews, Let my people goe, that
 they may serue mee: For I will at
 this time send all my plagues upon
 thine heart, and upon thy seruaunts,
 and upon thy people: that thou
 maist knowe that there is none like
 mee in all the earth. For now I will
 stretch out my hand, that I may
 smite thee and thy people with pes-
 tilence, and thou shalt bee cut off
 from the earth: or as Iunius ex-
 cellently rendreth it; I had smit-
 ten thee and thy people with pesti-
 lence, when I destroyed your
 cattell with murraine, and thou
 hadst bene cut off from the earth,
 when the boiles were so rise

STOM

K

upon

upon the *objections*; but when they fell, I made that to stand (for so the Hebrew is *verbatim*;) to what purpose? that thou mightest still stand out against mee? nay but for this very purpose That I might shew my power and declare my name more manifestly throughout all the earth, by a more remarkable destruction, than all that time should have befallen there.

The true
occasion of
the former
objection.

This briefe survey of these historicall circumstances present unto us, as in a mappe, the just occasion, the due force and full extent of the objection here intimated in *transit*; Thou wilt say, then, *what need*, why doth hee not finde fault? As if some one on *Pharaohs* behalfe had replied

more

more

more expreſſly thus ; God indeed had juſt cauſe to upbraid Pharaoh heretofore, for neglect of his ſignes and wonders : it was a foule fault in him not to relent, ſo long as there was a poſſibilitie left for him to relent. But ſince God hath thus openly declared his irreſiſtible will to harden him to deſtruction, *וְהָאֵלֹהִים מִיָּדָא*, Why doth he chide him any longer ? Why doth he hold on to expoſtulate more ſharply with him than heretofore, for that which it is impoſſible for him to avoid ? For is it poſſible for him to open the doore of repentance, when God hath ſhut it ? or to wallifie his heart, whoſe hardning was now by Gods decree irrevocable ?

I have heard of a malepart

K 2

Cour-

Courtier, who being rated of his Sovereigne Lord for committing the third murder, after hee had beene graciously pardoned for two, made this saucie reply : *One man indeed I killed ; and if the law might have had its course, that had beene all. For the death of the second and of the third, your Highnesse is to answer God and the Law.* Our Apostle being better acquainted than wee are with the circumstances of time, & with the manner of Pharaohs hardening, foresaw the malepart *Jew* or *Hypocrite* (especially when *Pharaohs* case came in a manner to be their owne) would make this or the like saucie answer to God ; *If Pha-*
raoh,

raoh, after the time, wherein by the ordinary course of justice hee was to die, were by Gods speciall appointment not onely reprimed, but suffered to be more out-ragious than before, yea emboldened to contemne Gods messengers; the ensuing evils which befell the Egyptians may seeme to be more justly imputed unto God, than unto him; at least, the former expostulation might seeme now altogether unseasonable.

To this objection our Apostle opposeth a twofold answer: First, he checks the sauciness of the Replicant; *Nay but oh man who art thou ὁ ἀντιπολιεύων*, *qui respondeas Deo*, saith the Vulgar: Beza, (as hee

K 3

thinkes

The Apostle first answer to the former objection explained.

thinkes) more fully *qui respon-*
sus Deo our *English* better than
both, *that repliest against God.*
The iust and naturall value of
the *originall* doubly compoun-
ded word will best appeare
from the circumstances specifi-
ed. First, God by *Moses* ad-
monisheth *Pharaoh* to let his
people goe. But he refuseth.
Then God expostulateth with
him, *As yet exaltest thou thy*
selfe against my people, that thou
wilt not let them goe ? The obje-
ction made by the Hypocrite is
as a rejoynder upon Gods Re-
ply to *Pharaoh* for his wonted
stubbornesse ; or as an an-
swer made on his behalfe, or
others in his case, unto the for-
mer

met expostulations. For *non-
cupis* *is Respondenti respon-*
dere, to rejoyne upon a re-
plie or answer. Now this Re-
joynder (to speake according
to the rules of modestie and
good manners) was too saucie,
out of what mans mouth soe-
ver it had proceeded. For what
is man in respect of God? any
better than an artificiall body
in respect of the artificer that
makes it? or than an earthen
vessell in respect of the potter?
Nay if wee might imagine a
base vessell could speake (as
fables suppose beasts in old
time did) and thus expostulate
with the potter; [*When I was
spoiled in the making, why didst*

thou rather reserve me to such base and ignominious uses; than throw mee away; especially when others of the same lump are fitted for commendable uses?] it would deserve to be appointed yet to more base or homely uses. For a by-stander that had no skill in this facultie; for the potters boy or apprentice thus to expostulate on the vessels behalfe to his father or master, would argue ignorance and indiscretion. The potter at least would take so much authority on him, as to reply; *I will appoint every vessel to what use I thinke fit; not to such use as every idle fellow, or malepart boy would have it appointed.*

Now

Now all that our Apostle in this similitude intends is, that wee must attribute more unto the Creators skill and wisdom in dispensing mercy and judgement, or in preparing vessels of wrath, and vessels of honour, than wee doe unto the potters judgement in discerning clay, or fitting every part of his matter to his right and most commodious use. Yet in all these, *the potter is judge*, saith the author of the booke of *Wisdom*. That very vessell which ministered the matter of this similitude to our Apostle, *Jer. 18. 4.* was so marred in the potters hand, as he was inforced to fashion it againe to another use than

Amos 2. 12
Like as the potter
hath his clay

than it was first intended for. That it was marred in the first making, was the fault of the clay. So to fashion it anew, as neither stufie, nor former labour should be altogether lost, was the potters skill. And shall wee thinke our Apostle did intend any other inference from this similitude, than the Prophet, from whence hee borrowes it, had made to his hand? O house of Israel, cannot I doe with you, as this potter, saith the Lord? Behold, as the clay is in the potters hand, so are yee in mine hand, Oh house of Israel, Jerem. 18.6.

The true and full explication is thus much and no more; albeit

beit God sought to prepare them to glorie, yet had they a possibilitie or libertie utterly to spoile themselves in the making. Howbeit, if so they did, hee was able to forme them againe, to an end quite contrarie unto that whereto hee first intended them. So the Prophet explicates himselfe, *vers. 9. 10.*

And here wee must request our Reader alwayes to remember, that the Apostle compares God, not to a frantick, or fantastick potter, delighted to play tricks to his losse; as to make a vessell scarce worth a groat, of that peece, which with the same ease and cost, might bee made worth a shilling;

ling; onely to shew his imperiall authoritie over a peece of clay. He imagineth such a potter as the Wise man did, that knowes a reason why he makes one vessell of this fashion, another of that; why he appoints this to a base use, that to a better: albeit an unskilfull bystander could perhaps discern no difference in the stuffe or matter whereof they are made.

The summe then of our Apostles intended inference is this; As it is an unmannerly point for any man to contest, or wrangle with a skilfull artificer in his owne facultie, of whom hee should rather desire to learne with submission: so it

is damnable presumption for
 any creature to dispute with his
 Creator in matters of provi-
 dence, or of the worlds regu-
 ment; or to debate his owne
 cause with him thus; *Seeing all
 of us were made of the same masse,
 I might have beene graced as o-
 thers have beene with wealth, with
 honour, with strength, with wis-
 dome, unlesse thou hadst beene more
 favourable to them than to mee.*
 Yet that which must quell all
 inclination to such secret mur-
 murings, or presumptuous de-
 bates, is it our stedfast beleefe of
 his omnipotent power or abso-
 lute will? No: but of his infi-
 nite wisdom, equity and mer-
 cie, by which he disposeth all
 things,

things, even mens infirmities or greater crosses to a better end in respect of them. (so they will patiently submit their wils to his) than they could hope by any other meanes to achieve.

Gods will to have mercie on some, and to harden others, or howsoever otherwise to deale with men, is in this sense most absolute. Whatsoever wee certainly know to bee willed by him, wee must acknowledge without examination, to bee truly good. Whomsoever wee assuredly beleeve it hath beene his will to harden, wee must without dispute, beleeve their hardning so have beene most just. Yet thus to beleeve wee are

201111

not

In what
sense Gods
will is said
to be the
absolute
and infal-
lible rule
of equitie,
or justice.

not bound, unlesse it were a
 fundamentall poine of our be-
 liefe, that this his most abso-
 lute will hath just reasons
 (though unknowne to us) why
 hee hardneth some, and not o-
 thers; yea such ~~ideall~~ reasons, as
 when it shall be his pleasure to
 make them knowne to us, wee
 shall acknowledge them to bee
 infinitely better, and more a-
 greeable to the immutable rules
 of eternall equitie (which in-
 deed they are) than any earthly
 Prince can give, why hee puni-
 sheth this man, and rewardeth
 that. ~~from 2nd 2nd to 2nd~~
 -16 The contrarie in conse-
 quence, which some would in-
 ferre out of our Apostle in this
 place,

place, is the true, naturall, and
 necessarie consequence which
 they have made of another or-
 thodoxall principle, [*Gods will*
is the only infallible rule of good-
nesse,] that is, in their exposi-
 tion, *Things are good onely, be-*
cause God doth will them; When
 as in truth his will could not be
 so infallible, so inflexible, and
 so soveraigne a rule of goodnesse,
 (as all must beleeve it to bee,
 that thinke themselvs bound
 to conforme their wills to his)
 unlesse absolute and immutable
 goodnesse were the essentiall
 object of this his most holy
 will. Wherefore though this ar-
 gument bee more than demon-
 strative; *It was Gods will, so*
deale

deale thus and thus with man-
kinde, therefore they are most just-
ly dealt withall: Yet on the other
side, this inference is as strong
and sound; Some kinde of dea-
lings are in their owne natures so
evidently unjust, that we must be-
leeve, it was not Gods will to deale
so with any man living. Abraham
did not transgresse the bounds
of modestie in saying to God,
That the righteous should perish
with the wicked, that be farre from
thee. Shall not the Judge of all
the earth doe right? Yet were
Gods will the rule of all good-
nesse in such a sense as some
conceive it; or our Apostles
meaning such, as many in this
place have made it; Abraham

L

had

had beene either very important
or immodest in questioning
whether Gods will concerning
the destruction of Sodome (10-
vingly imparted to him, Genes.
18.) had beene right or wrong:
whether to have slaine the right-
eous with the wicked had
been just, or ill becomming the
great Judge and Maker of the
world. Howbeit to have slaine
the righteous with the wicked
would have beene lesse rigorous
and lesse unjust, than to harden
man by an inevitable necessita-
ting decreet, before they had vo-
luntarily hardened themselves,
or unnecessarily brought an im-
penitent temper or necessitie of
sinning upon themselves. And
for

for this cause, we may safely say
with our father *Abraham*; *Thou*
to harden any whom thou hast crea-
ted, that bee farre from thee, Oh
Lord. Farre be it ever from every
good Christians heart to enter-
taine any such conceit of his
Creator.

Albeit this first answer might
suffice to check all such capti-
ous replies, as hypocrites here
make: yet, as our Apostle in His
second answer imports; wee
need not use the benefit of this
generall apologie in *Pharaohs*
case. The reason or manner of
Gods justice and wisdom in
hardning and punishing him, is
conspicuous and justifiable by
the principles of equitie ac-
know-

The Apo-
stles se-
cond an-
swer to
the former
objection.

known by all. For *Pharaoh* and his confederates were vessels of wrath sealed up for destruction. Hell (as wee say) did yawne for them, before God uttered the former expostulations: perhaps from that very instant, wherein hee first sent *Moses* unto him. It being then granted, that God (as wee indeed suppose) did from the plague of murraine, or that other of boiles positively and inevitably harden *Pharaohs* heart, and after he had promised to let the Israelites goe, infatuated his braines to wrangle with *Moses*; First, whether their little ones, afterwards whether their flocks should goe along with them: yet

yet to reserve him alive, upon what condition or termes soever, (though to bee hardned, though to be threatned, though to be astonished and affrighted with frosts, plagues, and lastly to bee destroyed with a more fearfull destruction, than if hee had dyed of the pestilence, when the cattell perished of the murraine) was a true document of Gods lenity and patience, no impeachment to his justice; a gentle commutation of due punishment, no rigorous infliction of punishment not justly deserved. For what if God had thrust him quick into hell in that very moment wherein hee told him, *Ad hoc ipsum excitavi*

So the
Septuagint
explicke
the sense
of the He-
brew
phrase &
ισταν τινος
στεινους.

in, for this very purpose have I re-
served thee alive, that I might
shew my power in thee? No que-
stion but as the torments of
that lake are more grievous,
than all the plagues which Pha-
raoh suffered on earth: so the
degrees of his hardning (had
he beene then cast into it) had
been in number more, his strug-
ling with God more violent
and stubborne, his possibility
of repentance altogether as lit-
tle as it was after the seventh
plague, if not lesse. But should
GOD therefore have beene
thought unjust, because he con-
tinued to punish him in hell af-
ter possibility of repentance
was past? No; Pharaoh had
been

beene the onely cause of his
owne woe, by bringing this ne-
cessitie upon himselfe, of oppo-
sing God and repining at his
judgements. All is one then in
respect of Gods justice, whether
Pharaoh having made up the
measure of his iniquitie bee ir-
revocably hardned here on
earth, or in hell. To reserve him
alive in the state of mortalitie,
after the sentence of death is
past upon him, is no rigour,
but lenitie and long-suffering;
although Gods plagues be still
multiplied in Egypt for his
sake, although the end of his
life become more dreadfull,
than by the ordinarie course of
Gods justice it should have
beene,

beeue, if hee had dyed in the seventh plague.

Another reason why God without impeachment to his justice doth still augment *Pharaohs* punishment, as if it were now as possible for him to repent, as once it was, is intimated by our Apostle to be this; That by this lenitie towards *Pharaoh*, Hee might shew his wrath and declare his power against all such sinners as he was, that the world might *heare and feare*, and learne by his overthrow not to strive against their Maker, nor to dally with his fearefull warnings. Had *Pharaoh* and his people died of the pestilence or other disease, when

when the cattell perished of the murraine, the terror of Gods powerfull wrath had not beene so manifest and visible to the world, as it was in overthrowing the whole strength of Ægypt, which had taken armes and set themselves in battell against him. Now the more strange the infatuation, the more fearefull and ignominious the destruction of these vessels of wrath did appeare unto the world; the more bright did the riches of Gods glory shine to the Israelites, whom hee was now preparing for vessels of mercy; the hearts of whose posteritie hee did not so effectually fit or season for the infusion of his

his sanctifying grace, by any secundarie means whatsoever, as by the perpetuall memory of his glorious victory over *Pharaoh* and his mighty host. But this faithlesse generation (whose reformation our Apostle so anxiously seekes) did take all these glorious tokens of Gods extraordinarie free love and mercy towards their Fathers, for irrevocable earnestis or obligations to effect their absolute predestination unto honour and glory, and to prepare the Gentiles to be vessels of infamy and destruction. Now our Apostles earnest desire and unquenchable zeale to prevent this dangerous presumption in his
zirl country-

countrie-men, enforceeth him
in stead of applying this second
answer to the point in question;
to advertise them for conclusi-
on, that the Egyptians case was
now to become theirs; and that
the Gentiles should be made
vessels of mercy in their stead. All
which the event hath proved
most true. For have not the sons
of *Jacob* beene hardened as
strangely as *Pharaoh*? Have
they not beene reserved as spe-
ctacles of terror to most nati-
ons after they had deserved to
have beene utterly cut off from
the earth, yea to have gone quick
into hell? Nor have the riches
of *Gods mercy* towards us *Gen-
tiles* beene more manifested by
any

any other apparent or visible document, than by scattering of these Jewes through those Countries, wherein the seed of the Gospell hath beene sowne.

The third generall point proposed, concerning the Logically determination of this proposition [whom hee will, hee hardneth]: or concerning the immediate or proper object of the induration here spoken of.

The third
generall
part

Pharao, we grant, was hardened by Gods absolute, irresistible will. Could Beza, or any other Expositor living enforce any more,

more, out of the literall meaning of those texts? whether granting thus much, wee must grant withall (what their followers, to my apprehension, demand) that *Pharaoh* was an absolute Reprobate from the wombe ; or, that hee was by Gods irresistible will ordained to this hardening, which by Gods irresistible will did take possession of his heart, is the question to be disputed. They (unlesse I mistake their meaning) affirme : I must even to death, deny. I desire then that in this case I may enjoy the ancient privilege of Priests, *to be tried by my Peeres*, which (God wot) need not be great ones.

ones. I will except against no
man, of what profession, place
or condition soever, either for
being my Judge, or of my Jury,
so his braines be qualified with
the speculative rules of syllogi-
zing, and his heart seasoned
with the doctrine of the ninth
Commandment, which is, *Not
to beare false witnesse against his
Neighbour*, against his know-
ledge.

To avoid the Sophistical
chinkes of scattered proposi-
tions, wherein Truth often lyes
hid in rhetoricall or popular dis-
course, wee will joyne issue in
this syllogisme.

Whatsoever God from eternity
decrees by his irresistible will, is
absolutely

absolutely necessary, and inevitable, or impossible to be avoided.

God from eternitie decreed to harden Pharaoh by his irresistible will.

Ergo, The hardning of Pharaoh was absolutely necessary, and impossible to be avoided.

And if his hardning were inevitable, or impossible to be avoided, it will bee taken as granted that he was a reprobate from the wombe; *Damnatus antequam natus*, the absolute childe of eternall death, before he was made partaker of mortall life.

The Major proposition is a Maxime not questioned by any Christian, Jew, or Mahometane.

A discovery of the fallacie wherewith Argy and others have in this argument been deceived.

tane. And out of it wee may draw another *Major* as unquestionable, but more immediate in respect of the conclusion proposed; [*Whomsoever God decrees to harden by his irresistible will, his hardning is absolutely inevitable, altogether impossible to be avoided.* The *Minor*, [*Pharaoh was hardned by Gods irresistible will*] is granted by us, and (as wee are perswaded) avouched in termes equivalent by our Apostle. The difference is about the *conclusion* or *connexion* of the termes; which without better limitation than is expressed in the proposition or corollarie annexed, is loose and *Sophisticall*.

Would

Would some Drinke which
God hath blest with naturall
perspicacitie, art and opportu-
nitie, vouchsafe to take but a
little paines in moulding such
fit cases for the *Predicates*, as
Aristotle hath done for the *Sub-
jects* of *Propositions*, (though
those wee often use not, or use
amisse) those seeming *Syllo-
gismes* whose secret flaws clea-
rlighted judgements can hardly
discerne; by light of arts would
crack so easily in framing, that
beare eyes would espie their
ruptures without spectacles.
It shall suffice mee at this time
to shew how grossly the *Syllo-
gisme* proposed failes in the
fundamentall rule of all affir-

M mative

mative *Syllogismes*. The Rule is, *Quaecunque conveniunt cum aliquo tertio, inter se conveniunt.*

All other rules concerning the quantitie of propositions, or their disposition in certaine *Mood* and *Figure*, serve onely to this end, that the convenience or identitie of the *Major* and *Minor* with the *Medium* may be made apparent. This being made apparent by Rules of art, the light of Nature assures us that the connexion between the *Extremes* is true and indissoluble.

Now this *Identitie* or *Vnitie* (for that is the highest and surest degree of convenience) is of three sorts, of *Essence*, of *Qualitie*,
of

of *Quantitie or proportion*, under which is comprehended the *Identity of Time*. Whatsoever is truly called one and the same, is so called in one of these respects. And all those *Identities* may be either *Specificall* (or *Common*;) or *Numericall*, *Mixt* or *Single*. Most *Fallacies* arise from substitution of one *Identity* for another. As hee that would admit that proposition for true of *Specificall Identity*, which is most true of *Numericall*, might bee cheated by this *Syllogisme*;

I cannot owe you the same summe which I have paid you.

But I have paid you ten pounds in Gold.

M z

Ergo,

Ergo, I doe not owe you ten pounds in Gold,

The Negative included in the Major is true of the same Individuall or Numericall sum; but not of the same Specificall. For suppose twenty pounds in gold were due; the one mytie might be paid, and the other yet owing. But men of common understanding are not so apt to be deceived in matters of money or commoditie with captious collections of this kinde, as unable to give them a punctuall solution. Every Creditor in his owne case would be ready to give this or the like sufficient practicall answer: *I doe not demand my ten pounds*

pounds which are already paid; but the other ten pounds which are yet behind : that is (as a Logician would say) The same sum specie, which hath beene paid, may yet be owing; not the same numero : Or, the same sum by equivalence; not the same individuall coynes.

But the Intrusion or admission of one Numericall Identity for another of different kinde, is not so easily discerned in matters not distinguishable by common sense ; especially if the Relative or Antecedent be in ordinary discourse promiscuously matched with both, and that conjunction or division. The Numericall Identity included betwixt the Relatives, [Whatso-

ever and whomsoever, *quis, quic-*
quid, quacunque] and their *An-*
tecedents whether expressed or
 understood, is sometimes an
Identicie of *Essence* or Nature
 onely, sometimes of *Qualitie*
 onely, sometimes of *Quantitie*
 or *proportion* onely : sometimes
 of *Essence* and *Qualitie*, but
 not of *Quantitie*; sometimes of
Essence and *Quantitie*, but not
 of *Qualitie*; sometimes of *Qual-*
itie and *Quantitie*, but not of
Essence. These *Rules* are uni-
 versally true, [Wheresoever
 the Minor proposition is
 charged with an *Identicie* of
Qualitie, *Quantitie*, *Time* or
Essence, wherewith the Major
 is not charged : or *è contra*
 wheresoever

"wheresoever the Major is char-
 "ged with any one or moe of
 "these Identities, from which
 "the Minor is free: the Syllo-
 "gism:; if it be affirmative,
 "must needs bee false, and
 "tainted with the fallacie of
 "Composition. Of the former
 "rule, that vulgar example, be-
 "cause best knowne, is most
 "fit.

*Quas heri emisti carnes, easdem
hodie comedisti.*

At heri emisti carnes crudas.

*Ergo; Hodie carnes crudas
comedisti.*

The Identity included be-
tweene the *Relative* and the
Antecedent in the *Major* pro-
position, is an Identity of Es-

sence or *Substance* onely. The *Minor* includes another *Idemitie*, of *Qualitie*, which cannot be admitted in the *Conclusion*; because not charged in the *Major*. Had the *Assumption* beene thus; *At heri emisti carnes ovillae*, the conclusion would rightly have followed; *Ergo, Carnes ovillae bodie comedisti*; For this is a part of *Essentiall* unity. The fallacie is the same backwards and forwards;

Quia bodie comedisti carnes,
easdem heri emisti,

At bodie tostas comedisti.

Ergo, Heri tostas emisti.

Examples of fallacies against the latter rule are more frequent in most mens writings, than vulgarly

vulgarly knowne. This for
one;

*The same sound which once
pleaseth a judicious Musicians
constant ear, will please it still,*

*But this present voice or sound,
which is now taken up (suppose a
young Quirister were singing)
doth please his Masters ear.*

*Ergo, It will please it still to
the very fall.*

The Major supposeth an ex-
act Identitie not of Essence or
Qualitie onely, but of Proportion:
otherwise it is false. For
the articulate sound may bee
Numerically the same, as being
uttered with one and the same
continued breath. The voice
likewise may be for its qualitie,
sweet

sweet and pleasant : but so weake and unartificiall, that it may relish of flatnesse in the fall ; and so lose the proportion and consonancie which in the beginning or middle it had with a judicious *Musicians* care, or internall *Harmonie*.

The forme of this following fallacie is the same ;

Whatsoever the eternall and immutable rule of goodnesse once approves as just and good, it alwayes so approves. For in that it is immutable, it is still the same ; and if the object remaine the same, the approbation must needs be the same.

But the eternall and immutable rule of justice once approved the humane

That the object of divine approbation or reprobation is not the individuall abstract nature.

*humane nature, or the corporall
reasonable creature, as just and
good.*

*Ergo, It alwayes approves at
least the humane nature, or reason-
able creature, as just and good.*

The conclusion is evidently
false, albeit wee restraine it to
the same individuall humane
nature, or reasonable creature
which immutable goodnesse
did actually approve. What is
the reason? or where is the fault?
in the connexion. The *Major*
includes an exact *Identitie* not
of *Essence* or *Substance* onely:
but of *Qualitie*, or rather of *Con-
sonancie* to the immutable rule
of goodnesse. And whiles this
Identitie of *Qualitie* or *Conso-
nancie*

nature lasts, the rule of good-
 nesse cannot but approve the
nature thus consonant : otherwise
 it should bee mutable in its
 judgement, or approbation.
 The *minor* proposition suppo-
 seth the same identitie of quali-
 tie or consonancie ; but not the
 continuance of it. And therefore
 the *conclusion* is only true of that
 time, wherein the identitie of
consonancy remained entire. That
 is, in few words ; Though the
 humane nature continue still
 the same ; or though *Adam* were
 still the same man, yet hee was
 not still one and the same in re-
 spect of divine approbation.
 For that supposeth an identitie
 of *qualitie*, of justice and good-
 nesse.

The old
 man and
 new sup-
 pose not
 two di-
 stinct per-
 sons : and
 yet the re-
 wards of
 joy and
 paines
 everlasting
 are allot-
 ted to
 them.

ness. As the se alter; so it alters.

The *Syllogisms* last mentioned would be unanswerable, were their doctrine not fallacious or rather altogether false, which would perswade that every *entitie, nature, or creature, rationalis*, as such, is good and approveable by the Creator. Was it then the *humane nature*? No, but the *humane nature* so qualified as he created it, which he approved. And whatsoever other nature is so qualified as *Adams* was, when he approved it, hath still the same approbation from the immutable rule of *goodness*, which he had: Because the *consonancie* to the di-
vine

vine will may bee the selfe same
in natures numerically distinct.

The Syllogisme in which wee
stated the seeming endlesse con-
troverſie laſt, hath all the faults
which theſe two laſt fallacies
had, and a great many more.
The Syllogisme was this;

*Whatſoever God from eternitie
hath decreed by his irrefiſtible
will, is inevitable. Or thus;*

Whomſoever God from eter-
nity reproves or decrees to har-
den by his irrefiſtible will, that
mans reprobation or indurati-
on is inevitable.

But God from eternity re-
proved Pharaoh, and decreed
to harden him by his irrefiſti-
ble will.

Ergo,

Ergo, Pharaohs reprobation or induration was inevitable.

The *Major* supposeth an *Idem* not of person onely, but of *qualitie*: yea of degrees of *qualitie*. For as the immediate object of divine approbation is justice, consonancie or conformitie to the immutable *rule* of *goodnesse*: so the immediate object of reprobation or induration, is not the abstract *entitie* or *nature* of *man*; but the *nature* mis-qualified, that is, unjust or dissonant from the *rule* of *goodnesse*. And according to the degrees of injustice or dissonancie, are the degrees of *divine* dislike, of *divine* reprobation or induration. The *minor* proposition

tion includes not onely an identitie of *Pharaohs* person, but such a measure of Injustice or dissonancie, as makes him liable to the eternall decree of reprobation or imputation by Gods irresistible will. But it supposeth not this identitie of such bad qualities, or this full measure of iniquitie to have bene alwayes in him. Without alteration of his person or nature, he was subject to great variety of qualification: and each qualification capable of divers degrees and different disproportion with the eternall and unchangeable rule of goodnesse. And therefore the *minor* proposition, altho eternally true, yet is eternally

nally true onely with reference
 to those points of time, wherein
Pharaoh was so qualified. No
 universalitie can infer any more
 particulars than are contained
 under it: and all those it neces-
 sarily infers. An universalitie
 of time cannot inferre an uni-
 versalitie of the subject: nor an
 universalitie of the subject in-
 ferre an universalitie of time.
 This collection is false, *God*
from eternitie foresaw that all men
would be sinners. Ergo, Hee fore-
saw from eternitie, that Adam in
his integritie should bee a sinner.
 The inference in the former Syl-
 logisme is as bad; *God decreed to*
harden Pharaoh from eternitie.
Ergo, Hee decreed to harden him
 N in

in every moment of his life. Or, Ergo, He was a reprobate from his cradle. This conclusion rightly scanned, includes an universallitie of the Subject, that is, all the severall objects of divine justice, which are contained in *Pharaohs* life; not one particular onely. Whereas *Pharaoh* in the *minor* proposition, is but one particular or individuall object of induration, or of the divine decree concerning it.

That albe-
it Pharaoh
was al-
wayes one
and the
same man:
yet he was
not al-
wayes one
and the
same ob-
ject of the
divine de-
cree.

And thus at length we are arrived at that point, whence wee may descrie the occasions by which so many Writers of good note have missed the right streame or current of our Apostles discourse, and gravel-

led themselves and their Auditors upon byshelves. All this hath beene for want of consideration, *That albeit Pharaoh from his birth unto his death, were but one and the same individuall man; yet was hee not all this while one and the same individuall object of Gods decree concerning mercie and induration.* The difference betwixt these wee may illustrate by many parallell resemblances. Suppose that Scepter (whose pedigree Homer so accurately describes) had in that long succession, lost any of his length; this had broken no square nor bred any quarrell, whether it had beene the same Scepter or not. Yet if the first and last owners

N 2

should

That Pharaoh in the Syllogisme proposed is no singular but indefinite terme.

should have sold or bought
scarlet by this one and the same
Scepter; they should have found
a great alteration in the measure.
So then it is one thing to bee
one and the self-same *standard*;
and another thing, to bee one
and the self-same *staffe* or *scep-
ter*. The least alteration in
length or quantitie that can be,
doth alter the *identitie* of any
measure: but not the *identitie* of
the materiall *substance* of that
which is the *measure*. The same
graines of barley which grow
this yeare, may bee kept till se-
ven yeares hence. But hee that
should lend gold according to
their weight this yeare, and re-
ceive it according to their
weight

weight at the seven yeares end,
should finde great difference in
the summes : though the grains
bee for number and substance
the same, yet their weight are
divers. Or, suppose it to bee
true which is related of the
Great Magore, that hee weighs
himselfe every yeare in gold,
and distributes the summe
thereof to the poore; and that
he had continued this custome
from the seventh yeare of his
age : yet cannot therebee halfe
the difference betwixt the
weight of one and the same
Prince in his child-hood and in
his full age, after many heartie
prayers to make him fat, as is
betweene the different mea-
sures

tures of Pharaohs induration
within the compasse of one
yeare,

Therefore, this argument,
[Pharaoh was hardened after the
seventh plague by Gods irresistible
will: Ergo, Hee was an irreco-
vable reprobate from his child-
hood] is to a man of understan-
ding more grosse, than if wee
should argue thus; [The Great
Magore distributed to the poore
five thousand pounds in gold in
this fortieth yeare: Ergo, Hee
distributed so much every yeare,
since hee began this custome of
weighing himselfe in gold.] For
as he distributes unto the poore,
not according to the identitie of
his person, but according to the
identitie

*Mali. Contingit, ut Pharaoh induratus non
sit a seculo, sed a seculo in seculo.*

identitie or diversitie of his weight : so doth the immutable rule of justice tender unto every man, not according to the unitie of his person, but according to the diversity of his worke. Unto the severall measures of one and the same mans iniquities, severall measures of induration, whether positive or privative, are allotted from eternity. But small induration by Gods irresistible will, or irrecoverable reprobation, is the just recompence of the full measure of iniquity; or (as the Prophet speaks) To harden thus, is to scale up iniquitie to destruction, without hope or possibility of pardon.

These two propositions are of like eternall truth; [God from eternitie decreed by his irresistible will to harden Pharaoh having made up the full measure of his iniquitie:] and, [God from eternitie did not decree by his irresistible will, that Pharaoh should make up such a measure of iniquitie.] For hee doth not decree iniquity at all, much lesse full measures of iniquity. And yet, unlesse he so decree, not iniquity only, but the full measure of it; Pharaohs induration or reprobation was not absolutely necessary, in respect of Gods eternall decree. For it was no more necessary, than was the full measure of iniquity unto which

which it was due. And that (as hath beene said) was not necessary, because not decreed by Gods irresistible will; without which, necessity it selfe hath no title of being.

From these deductions I may clear a debt for which I ingaged my selfe, in my last publike meditations: My promise was then, to make it evident that these two propositions [*God from eternity decreed to harden Pharaoh by his irresistible will;*] [*God from eternity did not decree to harden Pharaoh by his irresistible will,*] might easily be made good friends, if their Abbettors would cease to urge them beyond their naturall dispositions.

That the contention concerning Pharaohs inclination hath no contradiction for his ground.

ons, From their natures, they are *indefinites* (not *singulars*). Both, in a good sense, may be made to tell the truth. But a wrangler may work them both to beare evidence for error. [God from eternitie did not dectee to burden Pharaoh by his irresistib^{le} will;] His true of Pharaoh in his infancie or youth : but false of Pharaoh after his wilfull contempt of Gods summons by signes and wonders.

The conclusion of the Syllogisme proposed indefinitely taken is most true : but universally taken is altogether false.

Bar^{ts} collection upon this place, is grounded upon the *indefinite* truth of this affirmative, [God from eternitie decreed to burden Pharaoh.] But hee extends this *indefinite* truth beyond its compassse. For hee makes it an *universall*,

universall, in that hee terminates the irresistible decree to every moment of *Pharaohs* life, without distinction of qualification. And it may be, hee was of opinion, that as well each severall qualification, as each different measure of *Pharaohs* hardening or impenitency, did come to passe by Gods irresistible will. His error, into which the greatest Clerk living (especially if hee be not an accurate Philosopher) might easily slide, was in confounding eternitie with successive duration; and not distinguishing succession it selfe, from things durable or successive. Hee and many others in this argument speake,

as

GODS HARDNING

as if they conceived that the
 necessarie coexistence of eterni-
 tie with time did necessarily
 draw every mans whole course
 of life, *motu quodam raptus*, after
 such a manner as *Astronomers*
 suppose that the highest *Sphere*
 doth move the lower, whereas,
 if wee speake of the course, not
 of *Pharoh's* naturall, but mo-
 rall life; it was rather an inco-
 ditate heape or confused multi-
 tude of durables, than one en-
 tire uniforme duration. And
 each durable hath its distinct
 reference to the eternall decree.
 That which was eternally true
 of one, was not of all; much
 lesse eternally true of another.
 Eternitie it selfe, though im-
 mutable,

mutable, though necessarily, though indivisibly co-existent to all, was not so indissolubly linked with any, but that Pharaoh might have altered or stayed his course of life before that moment, wherein the measure of iniquitie was accomplished. But in that moment hee became so exorbitant, that the irresistible decree of induration did fasten upon him. His irregular motions have ever since become irrevocable; not his actions onely, but his person, are carried headlong by the everlasting revolution of the unchangeable decree, everlasting unavoidable destruction.

The proposition or conclusion

tion proposed, [*Pharaoh was hardened by Gods irresistible will,*] is true from all eternitie, throughout all eternitie ; and therefore true from *Pharaohs* birth unto his death : but not therefore true of *Pharaoh* howsoever qualified, or of all *Pharaohs* qualifications throughout the whole course of his life. For so the proposition becomes an universall, not onely in respect of the time, but of the subject; that is, of all *Pharaohs* severall qualifications. The sense is, as if hee had said, [*God from eternitie decreed to harden Pharaoh, howsoever qualified, as well in his infancie as in his full age, by his irresistible will :* and thus taken

ken it is false. The inference is the same with the fore-mentioned, [*Adam in Gods foreknowledge was a sinner from eternitie;* Ergo, *Adam was alwayes a sinner; a sinner before hee sinned, during the time of his innocencie.*] Or with this, *God from all eternitie did decree by his irresistible will, that Adam should die the death;* Ergo, *Hee did decree by his irresistible will, that Adam should die as soone as hee was created, or be a sinner all his lifelong.*

To reconcile these two propositions aright, [*God from eternitie decreed by his irresistible will that Adam should die;*] [*God from eternitie did not decree by his irresistible will, that Adam should die,*]

die,] otherwise than wee have reconciled the two former, [God from eternitie decreed to harden Pharaoh by his irresistible will ;] [God from eternitie did not decree to harden Pharaoh by his irresistible will,] no Writer, I presume, will undertake. The only reconciliation possible, is this, [God did decree by his irresistible will, that Adam sinning should die :] [God did not decree by his irresistible will, that Adam not sinning, should die] nor did hee decree by his irresistible will, that Adam should sin, that hee might die. For (as wee said before) God did neither decree his fall, nor his perseverance by his irresistible will. And

And his death was no more inevitable than his fall. Nor was *Pharaohs* finall induration more inevitable, than the measure of iniquitie to which such induration was from eternitie awarded by Gods irresistible will. Of *Pharaoh* thus considered, the conclusion was true from eternitie ; true in respect of every moment of *Pharaohs* life, wherein the measure of his iniquitie was, or might have beene accomplished ; though it had beene accomplished within three yeares after his birth. And this accomplishment presupposed, the induration was most inevitable, his finall reprobation as irrecoverable, as Gods
O absolute

absolute will (taking *absolute* as it is opposed to *disjunct*) is irresistible:

In what sense, the conclusion proposed may be said to be universal, *universalitate subiecti*.

The same proposition in respect of reprobation is universally true *Universalitate subiecti*, that is, of every other person so ill qualified as *Pharaoh* was, when God did harden him. Whosoever shall, at any time, become such a man as *Pharaoh* was then, is a reprobate from eternitie by Gods irresistible will. And seeing no man is exempted from his jurisdiction, hee may *harden whom hee will*, after the same manner that hee hardened *Pharaoh*: although *de facto* hee doth not so harden all the reprobates; that is,

is, hee reserves them not alive for examples to others, after the ordinary time appointed for their dissolution. Nor doth he tender ordinary meanes of repentance to them, after the doore of repentance is shut upon them. God in his infinite wisdom hath many secret purposes incomprehensible to man; as, *Why*, of such as are equally offenders, one is more rigorously dealt withall than another: *Why*, of such as are equally disposed to goodnesse morall, one is called before another. That thus to dispense of mercy and justice in this life, doth argue no partialitie or respect of persons with God, is an argument

elsewhere to be insisted upon.

The point whereupon wee are now to pitch, is this indefinite, [*Men are not reprobated or hardened by Gods irresistibile will, before they come to such a pitch or hight of iniquity.* No man living shall ever bee able to make this inference good: *Pharaoh was absolutely reprobated from eternitie, that is, His reprobation was immutable from eternitie*; Ergo, *Pharaoh in his youth or infancie was a reprobate.* To infer the consequence proposed, no *Medium* more probable than this can possibly be brought; *Pharaoh from his infancy to his full age, was alwayes one and the selfe same man*; Et de eodem

Whether granting that Pharaoh was a reprobate from eternitie, wee must grant wth hall that Pharaoh was a reprobate in his middle age, youth, or infancie.

*dem impossibile est idem affirmari
& negari.* The consequence notwithstanding is no better than this following: *The Eclipse of the Moone was necessarie from the beginning; Ergo, The Moone was necessarily eclipsed in the first quarter, or in the prime; Because the Moone being of an incorruptible substance, hath continued one and the same since the creation.* But unto this consequence every Artist could make replie, that the proper and immediate subject of the *Eclipse* is not the *Nature* or *Substance* of the *Moone* howsoever considered; but in certaine opposition to the *Sunne*. So that albeit this proposition, [*The Moone shall be eclipsed*] be

true necessarily and from everlasting : yet it is necessarie, yet it is true onely of the *Moone* in such *Diameirall opposition* to the *Sunne*, that the *Earth* may cover it with her shadow as with a mantle. Whensoever it is in such *opposition*, it is necessarily *Eclipsed*. Whensoever it is not in such *opposition* to the *Sunne*, it cannot possibly by course of nature be *Eclipsed*. It is in like manner true which wee have often said, that the proper and immediate object of the eternall decree, concerning induration or reprobation, was not *Pharaohs* individuall *Entitie* or *essence*: but *Pharaoh* charged with a certaine measure of iniquitie, or separation

separation from his God. Granting then that *Pharaohs* substance was one and the same, as incorruptible as the Moone: yet the degrees of his declination from the unchangeable rule of justice, or of his opposition to the fountaine of mercy and goodnesse, might be more than are the degrees of the *Moones* aberration or elongation from the *Sunne*. Now the All-seeing providence did more accurately calculate each word, each worke, each thought of *Pharaoh*, and their opposition to his goodnesse, than *Astronomers* can doe the motions of the *Moone* or *Planets*. And will he not make his payment according

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ding to his calculation? So that in one and the selfe same *Pharaoh* there might be more severall objects of the eternall decree, than are minutes or scruples in forty yeares motion of the *Moone*. Not the least varietie or alteration in his course of life, but had a proportionate consequent of reward or punishment allotted to it from all eternitie, by the irresistible decree. Unto *Pharaoh* then having made up the full measure of his iniquitie, the irresistible induration and unrecoverable reprobation was, by the virtue of this eternall decree, altogether necessarie and inevitable. But unto *Pharaoh*, before this measure of iniquity was

was made up, neither induration nor irrecoverable reprobation was so necessarie or inevitable. To thinke the unchangeable rule of justice should award the same measure of induration or reprobation unto farre different measures of iniquitie, is deeper than the dregges of Heathenisme: it is a doctrine which may not be vented where any Christian care is present.

The former resemblance is fully parallell to our resolution in all other points, save onely in this, that the eternall decree did not so necessary direct or impell *Pharaoh* to make up the full measure of his iniquitie, as it doth direct and guide the course

course of the *Moone*, till it come in full and *Diametrall opposition* to the *Sunne*. Therefore this *Similitude* will not follow, *The Moone*, though not at this time *Eclipsed*; yet holds that course by the *unchangeable decree*, which in time will bring it to be in *Diametrall opposition* to the *Sunne*, and by consequence to be *Eclipsed*: So though *Pharaoh* in his *infancie* was not reprobated or hardened by *Gods irresistibile will*; yet was hee by the *eternall decree* ordained to such *reprobation* or *induration*, without possibilitie of altering his course, or avoiding that opposition which his full age had unto *divine goodnesse*.

As every true convert or regenerate

generate person may say with Saint *Augustine*, *Ego non sum ego; I am become another man*: so might it be truly said, in a contrarie sense, *Pharaoh sometimes was not Pharaoh*. When he was a childe, he spake as a childe, hee thought as a childe. His mouth was not opened against God: his minde was not set on murder. To have seene the *Israelitish* infants strangled and exposed to the mercilesse floods, would more have affected his heart, being young and tender, than afterwards it did his daughters. Nor was that cruelty, which in his full age hee practised, so contained in his infancie, as poison in the serpents

pentsegge. It did not grow up by kinde or necessitie of his naturall temper; much lesse was it infused by Gods irresistibile will: but acquired by custome. The seeds of it were sowne by his owne selfe will: ambitious pride was the root: politick jelousie was the bud: tyrannie and oppression, the fruit. Neither was it necessary by the eternall decree, that this corrupt seed should be sowne: or being sowne, that it should prosper and bud; or that after the budding, it should ripen in malignity. During all this progresse from bad to worse, the immediate object of Gods immutable and irresistibile will was
muta-

mutabilitie in *Pharaoh*. But this progresse which was not necessarie by any eternall decree or law, being *de facto* once accomplished; his destruction was inevitable, his induration irresistible, his reprobation irrecoverable, by the eternall and uncontrollable decree.

That *Pharaoh* in his youth or infancie was not such an object of Gods irresistible will for induration, as in his full age hee became, may be thus demonstrated:

No man whose salvation as yet is truly possible, is utterly excluded by Gods irresistible will from salvation.

But the salvation of Pharaoh
in

That *Pharaoh* in his youth or infancie was not excluded by Gods irresistible decree from possibility of repentance.

in his youth or infancie was truly possible.

Ergo, Pharaoh in his youth or infancie, was not excluded by Gods irresistible will from salvation.

Therefore, He was not then the object of Gods irresistible will for induration.

The Major is evident from the exposition of the termes. For God is said to will that only by his irresistible will, which hath no possibility of the contrary. The necessity of it likewise may bee made evident by the rules of conversion; No mans salvation that stands excluded by Gods irresistible will from salvation, is truly possible: Ergo, No man,

man, whiles his salvation is possible, is utterly excluded by Gods irresistible will from salvation; or, which is all one; No man whiles his salvation is possible is either hardened or reprobated by Gods irresistible will: or in Latine more perspicuously thus, *Nullus per irresistibilem Dei voluntatem salute exclusus, est servabilis: Ergo, Nullus servabilis (id est, quamdiu servari potest) est à salute exclusus per irresistibilem Dei voluntatem.* No argument can be of such force or perspicuitie as is this primary rule of argumentation:

Negativa universalis simpliciter convertitur.

The Minor, [Pharaohs salvation

tion in his youth or infancie was truly possible,] is as evident from another *Maxime* in Divinitie; *Quicquid non implicat contradictionem, est possibile; sive obiectum Divinae potentiae*. Now what contradiction could it imply, to save this childe, supposing *Pharaoh*, more than it did to save another; for example, *Moses*? Unless we will say, that *Pharaoh* was made of another mould, or a creature of another *Creator*, than *Moses* or other children are. To save *Pharaoh*, as a sonne of *Adam*, could imply no contradiction: otherwise, no flesh could possibly be saved. If to save *Pharaoh* after he had committed many actu-

all

all sinnes and follies of youth, did imply any contradiction, what man of yeares, in this age especially, can hope for pardon?

It will be replied, that albeit to save *Pharaoh* in his youth or infancie did imply no contradiction in the object; and therefore his salvation was not absolutely it selfe impossible: yet it being supposed, that God from eternity decreed to harden him and destroy him by his irresistible will; it must needs imply a contradiction in Gods decree or will to save him; and by consequent, his salvation was impossible *ex Hypothesi*.

This answer is like a medi-

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cine

cine which drives the malady from the outward parts whereto it is applied, unto the heart. It removes the difficultie into a more dangerous point. For wee may with safetie inferre, *That God did not decree by his irresistible will to exclude Pharaoh in his youth or infancie from possibilitie of salvation: because, to have saved Pharaoh in his youth or infancie was in it selfe not impossible, as implying no contradiction.*

In bodies naturall, so long as the passive disposition or capacitie continueth, the same effect will necessarily follow; unlesse the efficacie or the application of the agent alter. *Idem secundum idem, semper natum est producere idem:*

idem: He which is alwayes the same without possibility of alteration in himselfe, is at all times equally able to doe all things that in themselves are not impossible. And no man, I thinke, will say that *Pharaohs* election in his infancie was in it selfe more impossible, than his owne reprobation was. And hee that thinketh his owne reprobation was in it selfe impossible, cannot thinke himselfe so much bound to God, as he maketh shew of, for his infallible election.

If from the former proposition, *Whatsoever is absolutely possible to God, is alwayes possible to him*, a man should thus as-

sume; To have shewed mercie to Pharaoh was absolutely possible to God, and hence conclude; Ergo, it is possible to God, to shew mercie on him at this instant; the illation, whatsoever the assertion be, includes the same fallacie of composition, which was before discovered in the Syllogisme, *Quia emisti carnes, easdem comedisti; Sed crudas emisti, &c.* For Pharaoh, though unto this day, one and the same reasonable soule; yet is he not one and the same object of Gods eternall decree for hardning or shewing mercie. To save any man of Gods making, implies no contradiction unto that infinite power by which he was made.

To

To save any man that hath not made up the full measure of his iniquitie, implies no contradiction to his infinite goodnesse, no impeachment to his Majesty: it is agreeable to his goodnesse. To save such as have made up the full measure of their iniquitie, alwayes implies a contradiction to his immutable justice. And all such, and (for ought we know) only such, are the immediate objects of his eternall, absolute and irresistible will or purpose of reprobation. But when the measure of any mans iniquitie is made up, or how farre it is made up, is onely knowne to the all-seeing Judge. This is the secret

wherewith flesh and bloud
may not meddle; as being es-
sentially annexed to the prerogative of eternall Majestie, belonging only to the cognizance of infinite wisdom.

The fourth generall point concerning the extent or nature of this division, He will have mercie on whom he will have mercie; and whom hee will hee hardeneth.

The fourth
generall
part.

AS some doe lose the use of their native tongue by long travelling in farre countries: so mindes too much accustomed to the Logician Dialect,

lect, without which there can be no commerce with arts and sciences, oft-times forget the character of ordinarie speech, in matters of civill and common use.

In arts or sciences, divisions should be either formall, by direct predicamentall line, as that, [*Of creatures indued with sense, some have reason, some are reasonlesse:*] or at least so exact, that the severall members of the division should exhaust the whole, or *integrum* divided. As if a Geographer should say, [*Of the inhabitants of the earth, some are seated on this side the Line, others beyond it, or just under it;*] this division were good: but

very imperfect if he should say,
*[Some are seated betweene the
 Tropick of Cancer and the Arctick
 circle; others betwixt the Tropick
 of Capricorn and the circle Antar-
 tick: for a great many are com-
 modiously seated betwixt the
 Tropicks, (as experience hath
 taught later ages to reforme the
 error of the Ancient:) and
 some likewise betwixt the Po-
 lar circles and the Poles.*

This divi-
 sion is not
 formall,
 nor so ex-
 act as is
 required
 in arts and
 sciences.

But in matters arbitrarie and
 contingent (as matters of com-
 mon use for the most part are)
 to exact alike formall or accu-
 rate divisions, is ridiculous;
 especially when as well the
 members of the division as the
 dividend it selfe, are termes in-
 definite.

definite. As if a man should say of men, [*Some are extraordinarily good, some extraordinarily bad;*] or of Academicks, [*Some are extraordinarily acute, some are extraordinarily dull;*] though every one will grant the division to bee indefinitely true, yet no man almost would acknowledge himselfe to be contained under either member; as the most part of men are not indeed. Or if one should say, *Every Prince sheweth extraordinary favour to some of his subjects, and some he maketh examples of severitie;* who could hence gather, that no part or not the greatest part were left to the ordinarie course of justice, or to the privileges

vileges common to all free denizons ? Now wee are here to remember what was premised in the entrie into this treatise ; *That albeit Gods will be most immutable, yet is it immutably free,* more free by much than the changeable will of man. So are the objects of this his free will more arbitrarie, than the designs of Princes. The objects of his will in this our present argument, are *mercie* and *inluration* : and these he awards to divers persons ; or to the same persons, at divers times, according to a different measure. Whence, if wee take these termes, in that extraordinary measure which is included in this

That many men are not comprehended under either member of this division.

this division, the most part of men, with whom we shall usually have to deale, doe not fall within either member. The proper, perhaps the only subject of this division in *Moses* time, were the *Israelites* and *Egyptians*: in our Apostles time, the *cast-away Jewes*, and such of the *Gentiles* as were forthwith to bee ingrafted in their stead. If we take *mercie* and *induration* in a lesser measure, according to their lower degrees or first dispositions, scarce any man living of riper yeares but hath devolved from the one part of this division unto the other, oftner than hee hath eaten, dranke, or slept. Christs Disciples (saith Saint

Saint Mark, chap. 6. v. 52.) Considered not the miracle of the loaves, because their hearts were hardened; yet shortly after to be mollified, that Gods mercie and Christs miracles might finde more easie entrance into them. Our habituell temper is for the most part mutable: how much more our actuall desires or operations? And whatsoever is mutably good or mutably evill in respect of its acts and operations, (which are sometimes *de bono*, sometimes *de malo obiecto*) hath its alternate motions from Gods decree of hardning, towards his decree of shewing mercie, and *è contra*.

That one
and the

The doctrine contained in this
passage

passage of Scripture will never
sound well for the setting of the
affections and consciences of
such as be Novices in faith, un-
till they be taught to runne this
division upon the same string :

*Hast thou beene enlightened and
tasted of the heavenly gift, beene
made partaker of the Holy Spirit ?*

Thy sinne is great, and thou art
found a despiser of the riches of
his bountie, unlesse thou em-
brace these illuminations (not-
withstanding thy inbred cor-
ruptions daily increase upon
thee) as undoubted pledges of
his favour, and assured testi-
monies of his good purpose to
make thee heire of eternall life.

Worthy thou art to bee num-
bred

same man
according
to the di-
versitie of
time or
qualifica-
tion may
be the true
and pro-
per subject
of both
parts of
this divi-
sion.

bred among those perverse
and wayward Jewes whom our
Saviour compares to children
playing in the market, if while
those good motions and exul-
ations of spirit last, thou givest
not more attentive care, than
hee that danceth doth to him
that pipeth or harpeth, unto
that sweet voyce of our heaven-
ly Father encouraging thee in
particular as hee did sometimes
the host of Israel, *Oh that there
were such an heart in thee alwayes,
that it might goe well with thee
for ever.*

But eschew these or the like
inferences as cunning *Sophismes*
of the great Tempter, that old
and subtile Serpent, *I thanke
God*

verse
our
dren
hile
xul-
ivest
than
him
unto
ven-
ce in
times
there
ages,
thee
like
smes
old
anke
God

God I have felt the good motions
of the spirit, I perceive the pled-
ges of his good purpose toward mee:
but his purpose is unchangeable.
Therefore is my election sure e-
nough, I am a sealed vessell of mer-
cy, I cannot become a vessell of
wrath. If such thoughts have at
any time insinuated into thy
heart, or be darted upon thee a-
gainst thy will; remember thy
selfe in time, and thus repell
them: If God harden whom hee
will; if this will be immutably and
eternally free; it is as free for him
to harden mee as any other. And
consider withall that albeit
thou canst not make or prepare
thy selfe to be a vessell of mercy:
yet thy untimely presumption,
if

of it continue long, in the end will make thee, as in the beginning it doth prepare thee, to be a *vessell of wrath*. This was the disease whereof the whole Nation of the *Jewes* did perish.

Doest thou see thy brother, one baptized in the name of Christ, goe on stubbornly in his wicked courses? thou doest well to threaten him with the sentence of Death. Yet limit thy speeches by the Prophets rule, *Jerem. 18.* pronounce him not for all this an absolute reprobate or irrecoverable vessell of wrath: give him not forthwith for dead; but rather use double diligence to prevent his death, and tell him, *If God shew*

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gin-
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shew mercy upon whom he will shew mercy, if this his will be eternally free: it is as free for him yet to shew mercy upon supposed Castaways, and to harden uncharitable and presumptuous Pharisees (for the present manifestation of his glory) as it was for him to reject the Jewes and chuse the Gentiles.

Perhaps the ingenuous and hitherto indifferent reader will here begin to distrust these last admonitions, and for their sakes, most of our former resolutions, as prejudiciall to the doctrine concerning the certainty of salvation. But if it please him either to looke back unto some passages of the for-

That this doctrine delivered is no way prejudiciall to the certainty of salvation; but rather directs us how to make our election sure.

Q

mer

mer discourse, or to goe along with mee a little further; I shall acquaint him (though not with a surer foundation, yet) with a stronger frame or structure of his hopes, than hee shall ever attaine unto by following their rules, who I verily thinke were fully assured of their owne salvation, but from other grounds than they have discovered to us.

Surer foundation can no man lay, than that whereon both parties doe build, to wit, *the absolute immutability of Gods decree or purpose*. Now admitting our apprehension of his will or purpose to call, *elect* or *save* us, were infallible: yet hee that
from

from these foundations would reare up the edifice of his faith, after this hasty manner, [*Gods purpose to call, elect and save mee, is immutable ; Ergo, my present calling is effectuell, my election already sure, and my salvation most immutable,*] becomes as vaine in his imaginations, as if hee expected that wals of loome, and rafters of reed covered with ferne, should be able to keepe out Gun-shot, because seated upon an impregnable Rock.

For first, who can be longer ignorant of this truth, than it shall please him to consider it? That Gods purpose and will is most immutable in respect of

Q 2 every

every object possible : that mutabilitie it selfe, all the changes and chances of this mortall life, and the immutable state of immortality in the life to come, are alike immutably decreed by the eternall counsell of his immutable will. Now if mortalitie or mutabilitie have precedence of immortality in respect of the same persons by the immutable tenor of his irresistible decree : can it seeme any paradox to say, [*That ordinarily there should be in every one of us as true a possibility of living after the flesh, as of living after the spirit ; before wee become so actually and compleatly spirituall, as utterly to mortifie all lusts and*

and concupiscences of the flesh &c]
 Untill then our mortification
 be compleat and full, wee may
 not presume all possibilitie of
 living after the flesh to be final-
 ly expired and utterly extinct in
 our soules. And whether this
 possibilitie can be in this life,
 altogether so little, or truly
 none, as shall be in the life to
 come, after our mortall hopes
 are ratified by the sentence of
 the almighty Judge, I cannot
 affirme, if any man perempto-
 rily will deny it; nor will I con-
 tend by way of peremptorie de-
 niall, if it shall please any man
 upon probable reasons to
 affirme.

But if to such as finally perish,

Q 3

no

no true or reall possibilitie of repentance during the whole course of this mortall life, be allotted by the everlasting irresistible decree; in what true sense can God be said to allow them a time of repentance? How doth our Apostle say, that *the bountifullnesse of Gods death lead or draw them to repentance*, if the doore of repentance be perpetually mured up against them by his irresistible will?

If in such as are saved, there never were from their birth or baptisme any true or reall possibility of running the wayes of death, not what sinnes soever they commit, the feare of Hell, or the declaration of Gods just judgements

judgements (if at any time they truly feared them) is but a vaine imagination, or groundlesse fancie, without any true cause or reall occasion presented to them by the immutable decree. Or if by his providence, they be at any time brought to feare hell, or the sentence of everlasting death: yet hath God used these but as bug-beares in respect of them, though truly terrible to others. And Bug-beares, when children grow once so wise as to discern them from true terrors, doe serve their parents to very small purpose.

For mine owne part, albeit I feare not the state of absolute reprobation, yet so conscious

am I to mine owne infirmities
that I would not for all the
hopes, or any joy, or any plea-
sure which this life can afford,
abandon all use of the feare of
hell, or torments of the life to
come.

Upon this reall possibilitie of
becomming vessels of wrath,
doth our Apostle ground those
admonitions, Hebr. 3. 12. 13.
Take heed, brethren, lest there be
in any of you an evill heart of un-
beleefe, in departing from the li-
ving God: But exhort one another
daily, while it is called to day, lest
any of you be hardened through the
deceitfulnesse of sin. And againe,
chapt. 4. verse 1. Let us there-
fore feare lest a promise being left

us of entering into his rest, any of you should seeme to come short of it.

These and the like admonitions frequent in the *Prophets* and the *Gospell*, suppose the men whom they admonish to be as yet not absolutely reprobated, but in a mutable state; in a state subject to a mutable possibility of becoming *vessels of wrath*, or *vessels of mercy*; and by consequence, not altogether incapable of that height of impietie unto which onely the eternall and immutable decree hath allotted absolute impossibility of repentance, or of salvation.

Upon the true and reall possibilitie of becoming *vessels of mercy* supposed to be awarded

ded to all partakers of the word
and Sacraments, doth Saint
Peter ground that exhortation,
Brethren, give diligence to make
your calling and election sure: for
if yee doe these things, yee shall
never fall. For so an entrance shall
be ministred unto you abundantly
into the everlasting kingdome of
our Lord and Saviour Iesum Christ:
2 Peter, 1. 10, 11. The end of
this exhortation was to bring
his Auditors unto that full
growth in grace and good
workes in this life, unto which
absolute impossibilitie of A-
postasie is as irresistibly affig-
ned, by the eternall immutable
decree, as small induration or
impossibilitie of repentance is
unto

word
Saint
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unto the full measure of iniqui-
ties.

In what proportion these
two contrarie possibilities may
bee mixt in all or most men be-
fore they arrive at the point of
absolute impossibilitie either
of *Apostasie* or of repentance;
wee leave it to every mans
private conscience to guesse or
examine *grosso modo*, and to infi-
nite and eternall wisdom ex-
actly and absolutely to deter-
mine. Unto whose examination
wee likewise referre it, whether
the impossibilitie of repentance
bee absolute or equall in all that
perish; or the impossibilitie of
Apostasie be absolute and equall
in all that are saved, at one time

wherein

or

or other before they depart hence : or whether the mutuall possibilities of becomming vessels of mercie or vessels of wrath, may not, in some degree or other, continue their combination in some men untill the very last act or exercise of mortall life.

God alwayes speakes, (whether by his word preached or otherwise by his peculiar providence) as unto two : because every such man hath somewhat of the flesh, and somewhat of the spirit. For men as they are the sonnes of *Adam* are carnall ; and Gods words are all spirituall, and alwayes leave some print or touch behinde them, whereby

whereby the soule, in some degree or other, is presently hardened, or presently mollified; or at least disposed to mollification or induration. Continual or frequent calcitration against the edge of this fierie sword breeds a *Callum* or compleat *hardnesse*; or (as the Apostle speakes) it *seares the conscience*. But where it entereth, it causeth the heart to melt, and makes way for abundant mercie to follow after.

Men as yet not comne to fullnesse either of iniquitie, or of growth of faith, are but children in Christ: and God speaks to his children, while they are children, as wise and loving
parents

parents doe to theirs. Now if a kinde loving father should say to one of his sonnes, whom hee had often taken playing the wag, *Thou shalt never have pen-
nie of what is mine*; and to another whom hee observed to follow his booke or other good exercises well pleasing to him, *Thou shalt bee mine heire*: a man of discretion would not construe his words (though affectionately uttered) in such a strict sence, as Lawyers would doe the like clauses of his last Will and Testament; but rather interpret his meaning thus, that both continuing in their contrary courses, the one should bee disinherited, and the other made

made heire. Though God by an Angell or voice from heaven should speak to one man at his devotions, *Thou shalt be saved*; and to another at the same time, *Thou shalt be damned*: his speeches to the one were to be taken as a good encouragement to goe forward in his service; his speeches to the other, as a faire warning to desist from evill: and not as ratifications of immutabilitie in either course, not as irrevocable sentences of salvation or damnation in respect of their individuall persons, but in respect of their present qualifications in whomsoever constantly continued. *Saul the Persecutor*

secutor was a reprobate, or vessel of wrath: but Paul the Apostle, a Saint of God, a chosen vessell. It is universally true; The seed of Abraham or Israel was Gods people: yet it is true, that the Jewes (though the seed of Abraham and sonnes of Israel) were not partakers of the promise made to Abraham. For they became those *Idumeans*, those *Philistines*, those *Egyptians*, against whom Gods Prophets had so often threatned his judgements, whom they themselves had excluded from Gods temple. One principall cause of their miscarriage was their ignorance of the *Propheticall language*, whole threats or promises

misers are alwayes immediately
 terminated not to mens per-
 sons, but to their qualifications.
 In their *Dialect*, only true Con-
 fessors are true *Jewes*; every hy-
 pocrite or backslider is a *Gentile*,
 an *Idumean*, a *Philistine*. None
 to whom God hath spoken by
 his Prophets, were by birth
 such obdurate *Philistines*, as had
 no possibilitie of becomming
Israelites or true *Confessors*. The
 children of *Israel* were not by
 nature so undegenerate sonnes
 of *Abraham* as to be without all
 possibility of becomming *Amo-
rites*.

The true scantling of our A-
 postles up-shot, [*Hee will have
 mercy upon whom hee will have*

R

mercie,

*mercie, and whom he will he hard-
neth,]* rightly taken, reacheth
exactly to these points follow-
ing, and no farther.

First, to admonish these *Jewes*
by Gods judgements on *Pha-
raoh*, not to strive with their Ma-
ker, not to neglect the warnings
of their peace, upon presumpti-
on that they were *vessels of mercy*
by inheritance: seeing they could
not pretend any privilege able
to exempt them from Gods ge-
nerall jurisdiction of *hardning*
whom he would, (as well of the
Sonnes of *Abraham*, as of the
Egyptians,) of diverting those
beames of glory which had
shined on them, upon some o-
ther nation.

It

It secondly reacheth to us Gentiles, and forewarns all and every one of us, by Gods fearefull judgements upon these Jewes, not to tie the immutabilitie of Gods decree for Election unto any hereditarie, amiable, nationall disposition; but to fasten one eye as stedfastly upon Gods severitie towards the Jew, as we doe the other upon the riches of his glorie and mercie towards our selves. For if he spared not the naturall branches, let us take heed lest he also spare not us, who have beene hitherto the flower and bud of the Gentiles. Behold therefore the goodnesse and severitie of God; on them which fell, severitie; but towards thee,

R 2 goodnesse,

goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off. And they also, if they bide not still in unbeliefe, shall bee grafted in: for God is able to graffe them in againe. The one aspect breedeth feare, the other bringeth forth hope: and in the right counterpoise of hope and feare consists that uprightnesse of minde and equabilitie of affections, without which no man can direct his course aright unto the *Land of promise*. This manifestation of Gods mercie to one people or other, after a kinde of equivalent vicissitude perpetuated from the like revolution of his severitie towards others, was the object of that
pro-

profoundly divine contempla-
tion, out of which our Apostle
awaking, as out of a pleasant
leepe, cries out, *O the depth of
the riches both of the wisdom and
knowledge of God! how unsearch-
able are his judgements, and his
ways past finding out! Rom. 11.*

33.

Hee that desires to have his
heart filled with such a measure
of joyfull admiration as will
seeke a vent in these or the like
unaffected serious exclamati-
ons, must feed his thoughts
with contemplation of divine
attributes; specially with those
of infinite duration or eternitie, of
infinite wisdom, of infinite good-
nesse and love to man. In all

R 3

which

which I have adventured to tread a path for others to correct or follow upon triall; being assured of this, that without the knowledge of these generalities, nothing can be said to any purpose in the particulars thus farre prosecuted; or in the like to bee prosecuted more at large, when God shall grant leisure and opportunitie.

These present disquisitions (though seeming curious, as the resolution is truly difficult) have a vulgar and immediate use; yet not so vulgarly plaine or common to all, as profitable to every particular Christian not fully persuaded in the certainty of his salvation.

The

The speciall aime of my intentions in this argument is, first, to deterre my selfe and others from all evill wayes whatsoever; but specially from those peculiar and more dangerous sinnes, which make up the full measure of iniquitie with greater speed: Secondly, to encourage mine owne soule and others with it, to accomplish those courses untowhich the immutabilitie or absolute certaintie of *election* it selfe (which must in order of nature and time goe before our infallible apprehensions of it) is inevitably predestinated by the eternall and irrefistible decree.

These exhortations are more

fit for popular sermons, than such points as hitherto have beene discussed: whose discussion neverthelesse hath seemed unto me very expedient, as well for warranting the particular uses which I purpose (if God permit) to make out of the chapter following, as for giving such satisfaction to my best friends as God hath enabled me to give my selfe, concerning the Apostles intent and meaning in this ninth chapter.

If what I have said shall happen to fall into any mans hands, which hath a *logicall* head, and beares a friendly heart to truth (though otherwise no friend to mee:) yet I presume
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hee will not bee so uncharitable
towards mee, as to suspect I
have intended these premises to
inferre any such distastfull con-
clusions as these; *That election*
should be ex fide aut operibus pra-
visis for our faith or worker sakes;
That any man should be more than
meerly passive in his first conver-
sion; *That the working of saving*
grace might be resisted; or lastly,
That in man before his conversion,
there should bee any sparke of free
will remaining, save onely to doe
evill. Whosoever will grant me
these two propositions, [*That*
the unregenerate man hath a true
freedome in doing evill,] and [*The*
eternall Creator a freedome in do-
ing good:] I will engage my
selfe

selfe to give him full satisfacti-
on, that no difference betwixt
Reformed Churches concerning
Predestination or *Reprobation*, is
more than verball, or hath any
other foundation besides the
ambiguities of unexplicated
terms. The errors on all sides
grow onely from pardonable
mistakings, not so much of
truth it selfe, as of her proper
seat or place of resi-
dence.

F I N I S.

MAN'S
TIMELY
REMEMBRING
OF HIS
CREATOR;

OR
An exposition delivered
in a Sermon
upon

ECCLESIASTES 12.1.

Remember now thy Creator in the days of thy youth.



LONDON,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE.
1638.

MAN'S
TIMELY

REMEMBRING

OF HIS

CREATOR

ON
A sermon delivered

in a sermon

upon

EXODUS 17:11

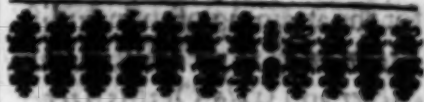
By the Rev. Mr. John HAVILAND

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MAN'S
TIMELY

Remembring of his
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OR

An Exposition de-
livered in a Sermon upon
ECCLES. 12. 1.

*Remember now thy Creator in the
dayes of thy Youth.*

WE may consider two
vertues, one for the so-
cietie of this life,
Thankfulnesse; and the other
for

for the attaining of the next life,
Repentance, as precious metals,
Silver and *Gold*. Of this *Silver*,
 of the vertue of *Thankfulnesse*,
 there are whole *Mines* in the
Earth, books written by *Ado-*
rall men: but of this *Gold*, this
 vertue of *Repentance*, there is no
Mine in the *Earth*; in the books
 of *Philosophers*, no doctrines.
 This *Gold* is for the most part
 in the *Washes*; *Repentance* for
 the most part is in the *Waters* of
Tribulation: But God directs
 thee to it in this text, before thou
 comest to those *Waters*: Re-
 member now thy *Creator*, before
 those *evil* dayes come; and then
 thou wilt *Repent* that thou didst
 not remember him till Now.

Here

Here the Holy Ghost takes the nearest way to bring man to God, by awaking his *Memorie*. For the *understanding* requires long instruction, and cleare demonstration; and the *Will* requires an *instructed Understanding*; and it is of it selfe, the blindest and the boldest facultie: but if the *Memorie* doe fasten upon any of those things, which God hath done for us; that's the nearest way to him.

Remember therefore, and *Remember now*. Though the *Memorie* be placed in the hinder part of the head: desert not thou thy *Remembering* to the hindermost part of thy life. But doe it *Now*, *Now* is die, *Now*, whilst

whilst thou hast Light ; and
Nunc in diebus (as it is in the
 text) Now, whilst God gives
 thee many Lights, many means
 to come to him ; and *Nunc in*
diebus iuventutis, in the *dayes* of
 thy youth, of thy strength, whilst
 thou art able to doe that which
 thou proposhest to thy selfe; and
 as the Originall word בְּיוֹמֵי
 בְּחֹרֶתְךָ imports, in *diebus Ele-*
ctionum tuarum, whilst thou art
 able to make thy choice ; whilst
 the grace of God shineth so bright-
 ly upon thee, as that thou maist
 see thy way ; so powerfully upon
 thee, as that thou maist walke in
 that way : Now in thy day, and,
 Now in these dayes, Remember.
 But when ? First, The Creator ;

That

That all these things which
thou delightest in and labourdest
for were created ; they were no-
thing ; and therefore the Memo-
rie looks not far enough back,
if it stick onely upon Creature,
and reach not to the Creator. Re-
member the Creator : and Remem-
ber thy Creator and in that, Re-
member, that Hee made thee ; that
Hee made thee of nothing ; but of
that nothing, Hee hath made thee
such a thing as cannot returne to
nothing againe, but must remaine
for ever ; whether ever in glory,
or ever in torments : that de-
pends upon the Remembering thy
Creator now in the dayes of thy
youth.

First, Remember, which word
S is

Gen. 8. 1.

Isay 49. 15

Bernard.

is used oftentimes in the Scripture for *Considering* and *taking care for*; God remembered Noah and every beast with him in the arke: as the word contrarie to this, [*Forgetting* is also used for the affection contrary to it, *Neglecting*;] Can a woman forget her childe, and not have compassion on the sonne of her wombe? But here wee take not Remembring so largely, but restraîne it to the affection of that one facultie, the *Memorie*. For it is *Stomachus anima*, The Stomack of the saule, that receives and digests and turnes to good blood, all the benefits formerly exhibited to us in particular, and the whole Church

Church of God in generall.

Present that which belongs to the *understanding*, to that facultie: and the *understanding* is not presently settled in it. Present any of the *Prophecies* made in the *Captivitie*; and a *Jewes understanding* will take them for a deliverance from that bondage; and a *Christians understanding* will take them for a spirituall deliverance from sinne and death, by the *Messiah*, *Jesus Christ*. Present but the name of a *Bishop* or an *Elder* out of the *Acts of the Apostles*, or out of the *Epistles*; and other men will take it for a name of paritie or equalitie; and wee for a name of office and distinction in the

S 2

Hierarchie

Ep. Prop. ul
op. id. mon
non Romanis

negatus

Hierarchie of Gods Church. Thus it is in the understanding that is often perplexed.

Consider the other facultie, the will of man; and thereby those bitternesses betwene the *Jesuites* and the *Dominicans* in the *Romane Church*, even to the imputation of the crime of heresie upon one another, in questions concerning the Will of man, and how that concurs with the *Grace of God*; particularly, *Whether the same proportion of Grace being offered by God to two men equally disposed towards him before, must not necessarily worke equally in those two?* And by those bitternesses amongst persons nearest us, even to the drawing

drawing of swords, in questions of the same kinde; particularly, *Whether that proportion of Grace, which doth effectually convert a particular man, might not have been resisted by the perverseness of that mans will? Whether that grace were irresistible or no?* By all these and infinite such difficulties wee may see how untractable and untameable a facultie the will of man is.

But leave the *Vnderstanding* and the *Will*, and come to the *Memorie*, not with matter of *Law*, but with matter of *Fact*; Let God make his wonderful works to be had in remembrance (as David speaketh;) present the histories of Gods protection of

PSALM 124.

Job

S 3

his

his children in the Arke, in the
wilderneſſe, in the Captivities,
in infinite other dangers; pre-
ſent this to the *Memorie*: and
howſoever the *Vnderſtanding* be
clouded or the *Will* perverted;
yet both *Iew* and *Chriſtian*, *Pa-
piſt* and *Proteſtant*, *Refractarie*
and *Conformitant*, are affected
with a thankfull acknowledgement
of his former mercies and
benefits: this iſſue of the facul-
tie of the *Memorie* is alike in
them all. And therefore God
in giving the Law works upon
no other facultie but this; *I am
the Lord thy God which brought
thee out of the Land of Egypt
&c.* Hee onely preſents to
their *Memorie* what hee had
done

done for them. And so in delivering t^e *Gospell*, one principall *Seale* thereof, the participation of his *Bodie* and *Blood* in the Sacrament, hee proceeds so too, hee recommends it to their *Memorie*; *Doe this in remembrance of mee*. This is the facultie that God desires to worke upon. And therefore, if thine *understanding* be too narrow to comprehend or reconcile all differences in all Churches, as what *understanding* is large enough to doe so? If thy *will* bee too scrupulous to submit it selfe to the *Ordinances* of thine owne *Church*, which sometimes a *Zeale*, though not *perverse*, yet *indigested*, may worke: yet

have recourse to thine owne
memorie. For as Saint Bernard
calls that, *The stomack of the soule*;
so wee may bee bold to call it,
The gallerie of the soule, hung
with so many and so lively pi-
ctures of the goodnesse and *mercies*
of thy God to thee, as that every
one of them may be a sufficient
Catechisme to instruct thee in all
thy particular duties to God for
those *mercies*. And then as a
well made and a well placed
picture lookes alwayes upon
him that lookes upon it: so
shall thy God look upon thee,
whose *memorie* is thus contem-
plating him; and he shall shine
upon thine *understanding*, and
rectifie thy *will* too. If thy memo-

we cannot comprehend his
mercie at large, as it hath beene
shewed to his whole Church (as
it is an incomprehensible thing
to consider, that in a few yeares
God hath made us even in
number and temporall strength
to our adversaries of the *Roman
Church*:) If thy memorie have
not received and held that great
picture of our generall delive-
rance from that invincible na-
vie; if that mercie be written in
the *Waters* and in the *Sands*,
where it was acted, and not in
thy memorie: if thou remember
not our later, but greater delive-
rance from that artificiall bell,
that vault of powder (in which
the Devils instruments lost their
plot;

plot; they did not blow it up;) yet every man hath a *pocket-picture* about him, a *manuall*, a *visome booke*; and if hee will but turne over one leafe of that booke, but remember what God hath done for him even since yesterday; hee shall finde by a *little branch*, a *navigable river* to saile into that *great and endlesse sea* of the *mercies* of God towards him from the beginning of his being. Doe but remember then.

12m. 1. 18.

Remember now, saith the text. *Of his owne will he begat us with the word of truth, that wee should be Primitie, the first fruits of his creatures*; that as we consecrate all his creatures to him in a sober

ber and religious use of them: so as the *first fruits* of all, wee should principally consecrate our selves to his service be- times.

Now there were three pay- ments of *first fruits* appointed by God to the Jewes. The first were *Primitia spicarum*, The *first fruits of their eares of corne*: and this was only about Easter. The second were *Primitia panum*, the *first fruits of loaves*, after the corne was converted to that use: and this, though it were not so soone, yet it was early too, about *Whitsuntide*. The third were *Primitia frugum*, of *all their latter fruits in generall*; and this was very late in *Autumne*,

time, in the Fall, about September. In the two first of these three, in those that were offered early, God had his part; he had his part in the corne, and in the loaves: but in the latter fruits he had no portion. Offer thy selfe to God, then, as *Primitiae Spicarum*, whether thou gleanest in the world, or bindest up by whole sheaves; whether thine increase be by little and little, or thou be rich at once, by the devolution of a rich inheritance and patrimony unto thee. Offer this in an acknowledgement, that this proceeds from the treasure of his goodnesse, and not from thine industrie. And offer thy selfe againe as
Pri-

Primitias panum, when thou hast kneaded up riches and honour, and favour, in a settled and established fortune: offer that to God in an acknowledgement, that hee can scatter and moulder away that estate againe, how safe soever it seemes to be settled. Offer at thy *Easter*, whensoever thou hast any resurrection, any sense of raising thy soule from the shadow of death: offer thy confession to God, that it is the sun-shine of his grace, and not of thy moralitie. Offer at thy *Pentecost*, whensoever the holy Ghost descends upon thee in a fierie tongue, that thou feelest thy selfe melted by the powerfull preaching of the word:

word: offer thy confession then; that this is the proceeding of his grace, and not the disposition; or concurrence, or tenderneſſe of thy nature. For if thou deferre thine offering, till September, till thy Fall, till thy winter, till thy death; howſoever thoſe may be thy firſt fruits, becauſe they be the firſt that ever thou gaveſt: yet they are not ſuch as are acceptable to God; God hath no portion in them if they come ſo late.

Offer thy ſelfe now; nay doe but offer to thy ſelfe now; that is but an eaſie request; and yet there is no more asked. *Viximus mundo; vivamus reliquum nobis iſtis*: Thus long we have ſerved the world; let us ſerve our ſelves.

salues the rest of our time : but
this is the best part of our selves,
our soules. *Expectas ut febris te*
noceat ad penitentiam ? Hadst
thou rather a sicknesse should
bring thee to God, than a Ser-
mon ? Hadst thou rather be be-
holding to a *Physician* for thy
salvation, than to a *Preacher* ?
Thy businesse is to Remember :
stay not for thy last sicknesse,
which may be a *Lethargie*, in
which thou maist forget thine
owne name, and he that gave
thee thy best name, the
name of a *Christian*; *Christus* for
himselfe. Thy businesse
is to Remember, and thy time
is Now. Stay not till that an-
gell come, that shall say and
swear,

swear, that Time shall be no more.

Remember then, and Remember Now ; *Nunc in die*, Now whilst it is day. The Lord will heare thee in *die qua invocaveris* (sayes David) in the day that thou callest upon him ; and in *quacunque die velociter exaudiet*, in any day hee will heare thee quickly : but still it is *Opus diei*, a worke of the day, to call upon God. For in the Night, our last Night, these thoughts that fall upon us, are rather *Dreames* than *Remembrings* ; upon our death-bed wee rather dreame that wee repent, than repent indeed. To him that travels by Night, a bush seemes a horse, and a horse seemes

letmes a man, and a man letmes
 a spirit; nothing hath its proper
 shape: to him that repents by
 Night, on his death-bed, neither
 his owne time nor the mercies
 of God have their true propor-
 tion. *This night they shall fetch*
away thy soule, saith Christ to
 the secure man: but hee neither
 tels him who they be that shall
 fetch it away, nor whither they
 shall carry it. Hee hath no
 light but lightning, a sudden
 flash of horror: and so is trans-
 lated into the fire which hath
 no light. *Nunquid Deus paravit*
nobis ignem istum? Non nobis,
sed Diabolo & Angelis ejus, And
 yet we who are vessels so broken,
 that there is not asbeard left to
 T fetch

fetch water at the pit, (as the
Propht expresseth an irrepara-
ble ruine,) no meanes in our
selves to derive one drop of the
blood of Christ Iesus upon us,
no meanes to wring out one
teare of true contrition from us,
have plunged our selves into
this dark, this everlasting fire
which was not prepared for us.
A wretched covetousnesse to be
intruders upon the devill ! a
wofull ambition to be usurpers
upon damnation ! God did not
make that fire for us, much lesse
did hee make us for that fire :
(make us to damne us? God for-
bid :) but yet though it were
not made for us at first, now it
belongs to us ; the judgement
takes

takes hold of us. *Whosoever*
beleeveth not, is already condem-
ned : there the fire belongeth to
 our *infidelitie*, and the judge-
 ment takes hold of us. *Ite ma-*
ledicti ; *you have not fed mee, nor*
cloathed mee, nor harboured mee,
therefore goe yee cursed: then that
 fire takes hold of our *omission* of
 necessaric duties and good
 workes. Whats our remedy
 now ? why still this is the way
 of Gods justice, and his pro-
 ceeding, *ut sententia lata sit in-*
valida, That if hee publish his
 judgement, his judgement is
 not executed. The judgements
 of the *Medes* and *Persians* were
 irrevocable: but the judgements
 of God, if they be given and

T 2 published,

c published, are not executed. The
Ninivites had perished, if the
sentence of their destruction
had not beene given : and the
sentence preserved them by
c bringing them to repentance.
So in this cloud of *the maledi-*
cti, wee may see *Day-breake*, and
discerne beames of *Sunning light*
in this judgement of *Eternall*
darknesse. If the contempla-
tion of Gods judgements bring
us to *Remember him*, it is but a
darke and stormie *Day* : but yet
spirituall affliction and the ap-
prehension of Gods anger, is
one Day wherein wee may Re-
member God. And this is *Copio-*
sa redemptio, the overflowing
mercy of God, that hee affords

us many dayes to remember him
in ! for it is not in die, but in di-
ebus.

This Remembring which we
intend, is an inchoation, yea it
is a great step into our *Conver-*
sion and *Regeneration*, whereby
wee are *New Creatures* : and
therefore wee may well consi-
der as many dayes in this *New*
creation, as were in the first *Crea-*
tion of the world.

In the first day was the ma-
king of *Light* : and our first day
is the *knowledge* of him who
sayes of himselfe, *Ego sum Lux*
mundi, I am the light of the world;
and of whom Saint *John* testi-
fies, *Erat Lux vera*, Hee was the
true *Light* which lighteth every

man that cometh into the world,
This is then our first day, The
Light, the knowledge the profes-
sion of the Gospell of Christ
Iesus, Now God made Light
first, *ut operaretur in Luce*, saith
Saint Augustine, that hee might
worke in the light, in producing
other creatures ; not that God
needed Light to worke by, but
for our example, God hath
shed the beames of the light of
his Gospell, first upon us in our
Baptisme, that wee might have
that Light to worke by, and to
produce our other Creatures ;
and that in every enterprise wee
might examine our selves, our
consciencs, whether we could
not be better content, that that
Light

Light went out, or were *Eclipsed*, than the light of our owne glory : whether wee had not rather that the *Gospell* of *Christ Iesus* suffered a little, than our owne ends and preferments.

God made *Light* first, that hee might make his other creatures by the light, (saith *Saint Augustine* :) and hee made that first too, *ut cernerentur quæ fecerat* (saith *Saint Ambrose*) that these creatures might see one another : for frustra essent si non viderentur, saith that *Father*, It had been to no purpose for God to have made creatures, if hee had not made *Light*, that they might see one another, and so glorifie him. God hath given

us this *Light* of the *Gospell* too, that the world might see our actions by this *Light*. For the noblest Creatures of Princes, and the noblest actions of *Princes*, *Warre*, and *Peace*, and *Treaties*, and all other Creatures and actions, which move in the lower *Spheares*, *Frustrant*, they are good for nothing, they will come to nothing, they are nothing, if they abide not this *Light*, if there appeare not to the world a true *Zeale* of the preservation of the *Gospell*, and that wee doe not in any thing *erubescere Evangelium*, bee ashamed of making and declaring the love of the *Gospell* to be our principall

principall end in all our actions.

Now when God had made *Light*, and had made it to these purposes, Hee saw that the light was good, sayes *Moses*. This *Seeing* implyes a consideration, a deliberation, a debatement: That a religion, a forme of professing the *Gospell*, be not taken, or accepted blindly, nor implicitly. Wee must see this light; and then the *Seeing* that it is good implyes the accepting of such a religion as is *simply good* in it selfe; not good for ease or convenience, not good for honour or profit, not good for the present, or the state of other businesse, not good for any collaterall

Man timely Remembering

collaterall or by-respects; but simply, absolutely, and in it selfe good.

And when God saw this light to be good, then hee severed Light from darknesse: so as no darknesse must be mingled with the Light, no dregges or ragges of Idolatrie and superstition mingled with the true Religion. But God severed them otherwise than so too: hee severed them (as wee say in the Schooles) Non tanquam duo positiva, that Light should have a being here, and Darknesse a being there; but tanquam Positivum & privativum, that Light should have an essentiall being, and Darknesse utterly abolished. And this

this severing must hold in the
Profession of the Gospell too; not
so severed as here shall be a Ser-
mon, and there a Masse : but
that the true religion be really
professed, and corrupt Religion
be utterly abolished. And then
and not till then it was a Day,
(sayes Moses.) And since God
hath given us *This day, The light
of the Gospell*, to these uses, to
trie our owne purposes by, in
our selves, and to shew and ju-
stifie our actions by, to the
world; since wee see this *Reli-
gion* to bee good, and that it is
professed advisedly, and not
implicitly; but so that it is able
to abide any triall that the ad-
versarie will put us to, *of anti-
quities,*

quities, Fathers and Councils;
 since it is so severed, as that
 there are sufficient lawes and
 meanes for the abolition of su-
 perstition utterly : since God
 hath given us *this day* ; *Qui non*
humiliabit animam in die hac,
&c. (as Moses speaks of other
 dayes of Gods institution) hee
 that will not throw downe
 himselfe before God *on this day*,
 in humble thanks that wee have
 it, and in humble prayer that
 wee may still have it : hee does
 not remember God in his first day;
 he doth not consider how great
 a blessing the light, the profession
 of the Gospell is.

To make shorter *dayes* of the
 rest (for we must passe through
 all

all the dayes in a few minntess)
God in the second day made the
firmament to divide betweene the
waters above, and the waters be-
low. And this firmament in man
is *Terminus cognoscibilium*, The
limit of those things which God
hath given a man meanes and
faculties to conceive and under-
stand of him. Hee hath limited
our eyes with a *starrie firmament*
too, with the knowledge of those
things *qua ubique, qua semper*,
which those *starres* whom hee
hath kindled in his Church, The
Fathers and the Doctors have
ever from the beginning propo-
sed as things necessarie for the
salvation of our soules. As for
the eternall decrees of God, and
his

his unrevealed will and mysteries, and the knottie and inexplicable perplexities of the Schooles, they are waters above the firmament. Here Paul plants, here Apollo waters, here God raiseth up men to convey to us the dew of his Grace, by waters under the firmament, by visible meanes, by Sacraments, and by the Word so preached and so explicated, as it hath beene unanimously and constantly from the beginning of the Church.

And therefore this second day is consummated and perfected in the third; for in the third day, God came to that, *Congregentur Aqua*, Let the waters be gathered together into one place. God hath gathered

gathered all the waters of life into one place; all the doctrines necessarie for the life to come into the holy Catholick Church. And in this third day, God came to his *Producat terra*, there here upon *Earth* all herbs and fruits necessarie for mans food should bee produced: that here in the visible Church should bee all things necessarie for the spirituall food of our Soules. And therefore in this third day God repeats twise that testimonie, *Vidit quod esset bonum*, Hee saw that it was good, that all herbs and trees should bee produced that bee seed; all doctrines that are to bee seminall to be profeminated, and propagated, and
conti-

continued to the end, should be taught in the Church: But for such doctrines as were but to vent the passions of vehement men, or to serve the turne of great men for a time, for collateral doctrines, temporarie, interlinearie, marginall doctrines, which belong not to the bodie of the text, to fundamentall things necessarie to salvation: for these, there is no *Vidit quod bonum*, no testimony that they are good. Now, *si in diebus istis*, if in these dayes, when God gives thee a *Firmament*, a knowledge what thou art, to learne concerning him; and when God gives this collection of *Waters*, and this fruitfulnessse of *Earth*.

Earth, the knowledge how to receive these necessarie doctrines: if in *these dayes* thou wilt not *Remember God*, it is an inexcusable and irrecoverable *Lethargie*.

In the *fourth dayes* worke, which was the making of the *Sunne* and *Moone*. Let the *Sunne* to rule the day be a testimonie of Gods love to thee in the *sunshine* of temporall prosperitie: and the *Moone* to shine by night, be the refreshing of his comfortable promises of the Gospell, in the darknesse of adversitie. Remember in this thy day, that he can make thy *Sunne* to set at *noone*, blow out thy taper of prosperitie when it burnes
V brightest:

brightest: and he can make *thy Moone to turne to bloud*, make all the promises of the Gospell which should comfort thee in adversitie, turne to despaire and obduration.

Let the *fifth dayes* worke, which was the creation *Omni-um reptilium & volatili-um om-nium*, signifie either thy humble devotion, wherein thou sayest, *Vermis ego & non homo, I am a worme, Oh God, and no man, &c.* or let it signifie the raising of thy soule in that securitie, *Pen-nas columbae*, that God hath given thee *the wings of a dove* to flie to the wilderness from the temptations of this world, in a retired life and contemplation.

Remember.

Remember in this day too, that God can suffer even thy humilitie to strive and degenerate into an uncomely dejection, stupiditie, and senselesnesse of the true dignitie, and the true libertie of a Christian: and hee can suffer thy retiring of thy selfe from the world, to degenerate into a contempt and despising of others, and an over-valuing of thine owne perfections, thine owne puritie and imaginarie righteousness.

Let the *sixt day*, on which both man and beast were made of earth, (but yet a *living soule breathed into man*) remember thee, that this earth which treads upon thee must returne to the earth

which thou treadest upon ; this body which loads thee, must returne to the grave, and thy spirit returne to him that gave it.

And let the Sabbath remember thee too, that, since God hath given thee a temporall Sabbath, placed thee in a Church of peace ; thou must perfect all in a Sabbath, in a conscience of peace, by remembring now thy Creator in all, in some, in one of these *dayes* of the New weeke : either as God hath created a *first day* in thee by giving thee the *light of the Gospell* ; or a *second day*, by giving thee a *Firmament of knowledge* of the things that concerne thy salvation ; or a *third day*

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day, access to that place where those doctrines and waters of life are gathered together, the Church; or a fourth day, wherein thou hast a Sun and a Moone, Thankfulness in prosperitie, and Comfort in adversitie; or a fifth day, in which thou hast Reptilem humilitatem, & volatilem fiduciam, an humble dejecting of thy selfe before God, and yet a sure confidence in God; or as in thy sixth day, thou considerest thy composition, that thou hast a body that must dye, though thou wouldst have it live, and thou hast a soule that must live, though thou wouldest have it die.

Now all these dayes are con-

V 3 tracted

tracted into a lesse roome, in this text, into two : for here the originall word, *ימי בחורוֹתֶיךָ* is, either *In diebus juventutis*, in the dayes of thy youth ; or *In diebus electionum tuarum*, in the dayes of thy choices, or whilst thou art able to make thy choice.

First therefore if thou wouldst be heard in Davids prayer, *Delicta juventutis, &c.* Oh Lord remember not the finnes of my youth : remember to come to this prayer *In diebus juventutis*, in the dayes of thy youth.

Job. 29. 4.

Job remembers with sorrow how hee was in the dayes of his youth, when Gods providence was upon his Tabernacle : and it is a sad, but a late consideration, with

with what tenderneſſe of conſcience, what ſcruple, what remorse we entered into the beginning of ſinnes in *our youth*; and how indifferent thoſe ſins are growne to us now, and how obdurate we are growne in them.

It was *Jobs* ſorrow to conſider his *youth*, and it was *Tobits* comfort, *When I was young* (ſaies hee) *all my tribe fell away; but I alone went often to Jeruſalem.*

Tobit. 1. 4.

For, *It is good for a man to beare his yoaſe in his youth*, ſaith *Jeremie*: and even then when God had delivered over his people to be afflicted purpoſely; yet he complains on their behalfe, that the perſecutor *laid the bea-*

Lam. 3. 27.

Iſay 47. 6.

thou shalt yoke upon the ancientest men.

Age is unfit for burdens: and to reserve the weight, and burden of our conscience, conversion and repentance till our age, is an irregular, incongruous and a disproportioned thing.

Basil.

Labore fracta instrumenta ad Deum ducis, quorum nullus est usus? Wilt thou pretend to work in Gods building, and bring no tools, but such as are blunted and broken in the service of the world? No man would present a lame horse, a disordered clock, a torne booke to the King.

August.

Caro est jumentum, thy body is thy beast, thy flesh is thy horse; wilt thou present that to God, when it is lame and tired with
excesse

excesse of wantonnesse? when
thy clock, the whole course of
thy life is disordered with pas-
sions and perturbations; when
thy booke, the historie of thy
life, is torne, and a thousand lines
of thine owne torne out of thy
memorie; wilt thou then present
this *Clock*, this *Booke* so defaced
and mangled, to thy God?
Thou pretendest to present that
indeed which thou doest not
present; *Temperantia non est tem-*
perantia in senectute, sed impoten-
tia intemperantie; Thou preten-
dest to present temperance and
continence to God, and in age
temperance is not temperance,
but onely a disabilitie of being
intemperate. It is often and well
said,

said, *Senex bis puer*, An old man returnes to the ignorance and frowardnesse of a child againe; but it is not *Senex bis juvenis*, an old man returnes to the dayes of youth againe, to present fruits acceptable to God, so late in his yeares. Doe this then, *In diebus iuventutis*, in thy best strength, and when thy naturall faculties are best able to concur with the grace of God.

Doe it too *in diebus electionum tuarum*, *Whilst thou maist chuse*. For if thou hast worne out this word in one sense, that it be too late to *Remember him in the dayes of thy youth* thats sinfully and negligently spent already: yet as long as thou art able to make
a new

a new choice, to chuse a new sinne ; that when the heats of youth are not overcome but burnt out, then thy middle age chuseth ambition, thine old age covetousnesse : as long as thou art able to make this choice, art thou not able to make a better than this ? God testifies the power that hee hath given thee ; *I call heaven and earth to record this day, that I have set before you Life and Death, &c. therefore chuse life :* if this choice like you not (saies *Josuah* to the people) *If it seeme evill in your eyes to serve the Lord, chuse you this day whom you will serve.* Heres the *Election day*, bring that which you would

Deut. 30.
19.

Josuah 24.
15.

would have into the ballance, with that which God presents you, and tell mee what you would chuse to preferre before God. As for honour, and favour, and health, and riches; perchance you cannot have them, though you chuse them: but if you have, can you have more of them than they have had, to whom these very things have beene occasions of ruine? It is true, *the market is open till the last bellring* and ring out, the Church is open and grace offered in the Sacraments of the Church: but trust not then to that Rule, *That men buy cheapest at the end of the Market*; that heaven may bee had for a breath
at

at the last, when they that stand by thy bed and heare that breath, cannot tell whether it be a sigh, or a gaspe ; whether a religious breathing and anhelation after the next life, or a naturall breathing and exhalation of this. But finde thou a spirituall good husbandry in that other rule, *That the best of the market is to be had at first*, at the beginning. For howsoever in thine age, there may be by Gods working *Dies juventutis*, God may make thee a new creature, and so give thee a new youth (for as God himselfe is *Antiquissimus dierum*, so with God no man is superannuated :) yet when age hath made a man im-

potent

potent for sinne, these are not properly *Dies electionis*, when hee forbears sin out of an impotencie towards that sinne. And therefore whilst thou hast a choice, meanes to advance thine owne purposes, meanes to defeat other mens purposes by evill meanes, Remember. But whom? *Creatorem*: for wee have done with the facultie to be excited, the *Memorie*, and with the time *Now*, &c. And wee come to the *Object*, the *Creator*.

And there Remember first *The Creator*; secondly, *Thy Creator*.

And Remember *The Creator*, first, because the *Memorie* can goe no farther than the *Creator*.

The

The *Memorie* reaches farre : but it must finde something done. And what was done before the *Creation* ? wee have therefore no meanes to conceive or to apprehend any of Gods actions before that. For when men will speake of *Decrees of Reprobation*, *decrees of Condemnation*, before a *Decree of Creation*, this is not the *Holy Ghosts* place, they goe before him : for they *Remember* God a *judge* and a *Condemning Judge* before the *Creator*. This is to put a preface before *Moses* his *Genesis*. God will have his *Bible* begin with the *Creation* ; and wee will not be content with that *In principio*, but wee will seeke out *Ante Principium*

Principium to know what God did before hee did any thing *ad extra*.

The *In principio* of *Moses* we can Remember, that God created the Heaven and the Earth in the beginning; but the *In principio* of Saint Iohn, the Beginning that he begins his Gospell withall, the *Eternall beginning*, wee cannot Remember. Wee can Remember Gods *Fiat* in *Moses*; but not Gods *Erat* in Saint Iohn. What God hath done for us, is the *Object* of our *Memorie*; not what God did before wee or any things else was. For when it is said in our *Translation*, *The Holy Ghost was not yet given; because that Iesus was not yet glorified;*

Iohn 7.39.

glorified ; though the supplement seeme necessary for the clearing of the sense, yet the word *Given* is not in the text : but it is simply *Spiritus sanctus non erat, the holy Ghost was not.* *Non erat antequam operaretur,* saies Saint *Augustine* : Hee was not to this intendment and purpose ; hee was not manifested nor declared to us, till hee wrought in us. And so wee say of God in generall, not considered in any one person, wee cannot remember him but in producing of his workes, in the Creation. Thy Bible begins there, thy Creed begins there ; and thou hast a good and a perfect memorie, if thou remember

X all

all that is presented unto thee by those wayes: and those wayes goe no higher than *the Creator*. Remember *the Creator* then; because thou canst Remember nothing beyond him.

And Remember the *Creator* so too, that thou maist stay upon nothing on this side him: that so neither height, nor depth, nor any other Creature may separate thee from God; not onely separate thee finally, but not retard thee any other wayes; but as the love of the Creature may lead thee to *the Creator*. Wee see faire shipping in the River: but all their use were gone, if the River led not into the Sea. Wee see men fraughted with honour

and

and riches : but all their use is gone, if they lead them not to the honour and glory of the Creator. And therefore saies the Apostle, *Let them that suffer commit their soules to God as to a faithfull Creator.* Hee had gracious purposes upon us in our Creation ; and if hee bring us back againe to as good a state as wee had in our Creation, wee enjoy the very Redemption too.

1 Pet. 4.
19.

This is then the true contracting : and this is the true extending of this facultie of the *Memorie*, to *Remember the Creator*, and stay there, because there is no prospect farther : and to *Remember the Creator*, and get so farre, because there is no safe

footing, nor relying upon any creature. *Remember then the Creator :*

And *Remember thy Creator.* If thou desire wisdome; *Quis prudentior Sapiaentia ?* where wilt thou seeke it, but of him who is *Wisdome* it selfe ? If thou desire profit, *Quis utilior bono ?* Who can profit thee more than *Goodnesse* it selfe ? And if thou wouldest *Remember* that which is neereſt unto thee ; *Quis conjunctior Creator ?* Who is ſo neer thee, as hee that made thee, and gave thee thy being ? What purpose ſoever thy Parents or thy Prince have to make thee great : how had all theſe purpoſes beene fruſtrated, if God had not made

made thee before ? Thy very *Being* is the greatest degree. As in *Arithmetick*, how great a number soever a man expresse in many figures ; yet when all is done, and that wee begin to reckon and name this number, the first figure of all is the greatest of all : So what degrees or titles soever a man hath in this world, the greatest of all is the first of all ; that hee had a *being* by Creation : for the distance of *Nothing* to a little is the best degree of this life. And therefore *Remember thy Creator*, as by being that, hee hath done more for thee than all the world beside.

And *Remember* so too, with

X 3

this

this consideration, that since thou hast a *Creator*, thou wast once *Nothing* : Hee made thee, hee gave thee a *Being* : theres matter of *Exaltation*. He made thee *ex nihilo*, thou wast lesse before than a worme ; theres matter of *Humiliation*.

But hee did not make thee *Ad nihilum*, to returne to *Nothing* againe : theres matter of *Studie* and *Consideration*, how to make thine immortallitie profitable unto thee. For it is a deadly immortallitie, if thou be immortall onely for immortall torments.

That *Being* which wee have from God shall not returne to *Nothing* : nor that *Being* which
wee

wee have from men neither. As
 Saint Bernard saith of the *Image*
 of God imprinted indelibly in
 mans soule, *Vri potest in Gehenna,*
non exuri; That soule which
 descends to Hell, carries the
 Image of God thither too, and
 that can never be burnt out in
 Hell: So those Images, those
 impressions which we have re-
 ceived from *Men*, from *Nature*,
 from the *World*, the *Image* of the
Lawyer, the *Image* of the *Lord*,
 the *Image* of the *Bishop*, may all
 burne in Hell; but they cannot
 be burnt out: not onely, not
 those soules, but not those of-
 fices shall returne to *Nothing*;
 but our condemnation shall be
 everlastingly aggravated, for
 X 4 the

the ill use of these offices.

Remember therefore thy Creator, who, as he made thee of *nothing*, shall hold thee still to his *glorie*, though to thy *confusion* in a state capable of his heaviest judgements. For the court of God is not like other courts, that after a surfet of pleasure, of greatnesse, a man may retire: after a surfet of sinne, there is no such retiring, as a dissolution of the soule to *nothing*. And therefore remember, that he made thee; thou wast *nothing*; and what hee made thee; thou canst not be *nothing* againe.

To shut up this circle, and to returne to the beginning; to excite the particular facultie of the

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the memorie. As wee remember
 God: so for his sake, and for
 him, let us remember one ano-
 ther. In my long absence and
 farre distance remember mee, as I
 shall doe you, in the cares of God:
 to whom the farthest *East* and
 the farther *West* are but as the
 right and left eare in one of us.
 Wee heare with both eares at
 once; and hee heares in both
 places at once. Remember mee;
 not my abilities. For when I
 consider my Apostleship to
 you, that I was sent to you, I am
 in Saint *Pauls Quorum; Quo-*
rum ego minimus; I am the least
 of them that have beene sent un-
 to you: and when I consider
 mine infirmities, (I know I
 may

may justly lay a heavier name upon them) I know, I am in his other *Quorum, Quorum ego maximus*; sent to save sinners, of whom I am the chiefest. But yet remember my labours, my endeavours, at least my desires to doe that great service of making sure your salvation: and I shall remember your religious cheerefulness in hearing the Word, and your Christian-like respect to those who bring this Word unto you; and of me in particular, so farre above my merit. And so as your eyes that stay here, and mine that must bee far off, for all that distance, shall meet every morning in looking upon the same Sonne, and meet every

every night in looking upon the same *Moone*: so our hearts may meet morning and evening, in that God, who sees and heares alike at all distances.

That you may come up to him in your prayers on my behalfe, that I (if I may bee of any use for his glorie and your edification in this place) may be restored to you againe in this place: and I may come up to him in my prayers on your behalfe, that what *Paul* soever shall plant here, and what *Apollo* soever shall water here, he himselfe will bee pleased to give the increase. And that if I never meet you, till by severall wayes wee have met in the gates of death; that
within

within the gates of heaven I may meet you all, and there say to my Saviour and your Saviour, that which he said to his Father and our Father; Of those whom thou gavest me I have not lost one.

Remember me thus, you that stay in this kingdome of peace, where no sword is drawne but the sword of justice: as I shall remember you in those kingdomes, where Ambition on the one side, and a necessarie defence of religion against imminent persecution on the other side, hath drawne many swords. And Christ Jesus remember us all in his kingdome, to which though wee must saile through a sea, yet it is the sea of his blood,

bloud, in which never soule suffered shipwrack. Though we must bee blowne with strong windes, with vehement sighes and groans for our sinnes: yet it is the Spirit of God that blowes all that winde in us, and shall blow away all contrarie windes of diffidence in his mercy. It is that *kingdome*, where we shall all be souldiers, but of one armie, the *Lord of hosts*; and all children of one *Quire*, the *God of harmonie and consent*; where all *clients* shall retaine but one *Advocate*, the *Advocate* of us all, *Christ Jesus*; and yet every *client* receiue a sentence on his side; not onely a *verdict* of *not-guiltie*, a non-imputation of

offinne; but a *Venite Benedicti*,
 a reall participation of an im-
 mortall *crowne of glorie*: where
 there shall bee no difference in
 affection nor in voice, but wee
 shall all agree as fully and per-
 fectly in our *Hallelu-jah* and
 our *Gloria in excelsis*, as God the
 Father, God the Sonne, and
 God the holy Ghost agreed in
 their *Faciamus Hominem*; wee
 shall praise the whole *Trinitie*
 as unanimously, as the *Trinitie*
 concurr'd in making us. To
 end, it is the *kingdome* where
 we shall end, and yet begin but
 then; where we shall have con-
 tinuall rest, and yet never grow
 lazie; where wee shall have
 more strength, and no enemie;
 where

An

where wee shall live, and never
die; where we shall meet, and
never part; but here
we must.

F I X I S.

Thomas Bordenham,
his B. Book

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